The 1967 Trip to the West Coast

The Fundamentals of Work

Volume II

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Preface

In the late summer and fall of 1966 there was a sudden increase in interest in the ideas of Gurdjieff on the West Coast. This resulted in a large number of new people joining our group. To satisfy the need for information and support, Mr. Nyland made a two month visit to California. He was accompanied by a large number of members of the New York group who stayed in the homes of the Bay Area members. In this way a bond was constructed between the New York and the West Coast groups.

There were ten open meetings during this two month stay. Most were in California but there were also some in Washington and in Oregon. The emphasis was on explaining what is Work on Oneself, what are the definition of terms used to describe Work, how to place experiences of Work, and perspectives on the changes in Work as one continues to Work. At one point Mr. Nyland said his aim was to “dot the Is and cross the Ts”.

This two volume compilation of all the meetings of this trip in chronological order can be very useful to those interested in learning the basics of Work on Oneself and how the progression to a higher level of development is attained. One can also start with studying the open meetings first, to obtain a solid grounding in the purpose of Work on Oneself in daily life. There is an incredible wealth of information and inspiration in these meetings.

At the end there is a collection of topics discussed in the meetings. It is not a complete index but a collection of important terms for focused study.

Introduction

[This is] practically the last day or rather our last meeting really which will be more of a meeting, because tomorrow is a specialized kind of a day and then we'll be gone. So now what will we talk about this time? Sometimes like a resume, try to look back from the time we came and then the different events and what we experienced. Where we went, trips and so forth; talks you've had, meetings, movements with music, all of that over a two month period; and you try to collect it now in yourselves and you see it as a whole. And then the question is what did you get out of it and what will last?

We've had enough meetings, about 24 tapes I think, not counting the radio, . . . You may have noticed if you look at them, if you recall them, and perhaps if you listen to some of them again, it is like a series. And at Palo Alto it was the climax tying things together and bringing it back again to simplicity of Work and the realization of what is meant by "I" and the actuality of the process of what takes place when one tries to Work or tries to become conscious. And you should take this now as a series, starting in Santa Fe, with a variety of different subjects, some quite repetitious, of course, but many times in a different kind of a setting and that you have this now as information for yourself.

And I would advise you that you take these tapes every once in a while and go through them and listen to them by yourself. Not in the presence of others, because then you run exactly the same difficulty as you are in when you are at a meeting and you can't stop me. When you listen to a tape and you are by yourself and can stop it, stop it at the time when you want to. Try to recollect a little bit and then go on if you want to.

Or do it some other time. I say it is too concentrated. It is like very thick cream and maybe you have to dilute it a little bit, because it is practically unpalatable. And when you try to think about certain things and you miss what is the next and as I have said before, although it may be logically built up, it is something that you cannot contain. I know this. I've given you an explanation. I want to condense matters as much as I can to get it away from me, to get it out of myself, to get it on a tape, to record it, to have it there, with no particular special meaning than simply that it happens to be there and that you can use it then, and then I hope that you actually will use it.

And you have to use it now in the right way, that you don't try to go through the same performance again of getting too much, you will have

indigestion. Because that what is there, of course, is a condensation of many different angles and view points, you might say. Putting it against certain backgrounds of things that are related and out of which you have to extract certain things for your own living, because that's the purpose. You're not listening just to listen. You're listening for two reasons. One is to have inspiration to do something about yourself and the second is that you know what to do and that it is clear that whatever you are doing, that that has a definite result; and also that it has a reason why it exists. You will always have to come back to that and you will have to think about these two months as a concentrated effort on the part of all of us.

Taken form M1188 May 25, 1967

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M1179
May 4, 1967
San Francisco Group I

So Peter, will you make a little sketch? How to do it? Where to put it? What is what? Who has the most engineering ability? Talk to Fred and you have to help. All right, and you have to get lumber, maybe, and you have to engage Allen for that, someone who has a truck. It doesn't matter, what ever you have to get. As long as you don't fall through. O.K.? Good. So you'll take care of it? Because we want to try out that piano tomorrow evening, on a platform to see if it has a little better sound.

So now Saturday we're going, who's going north to Seattle? (Background speaker mentions names). Well, probably no one else, otherwise by this time they would have said it . . . Steve's going . . . all right, it's small, because I have to call Andy tomorrow, O.K.

Well, yesterday we had Big Sur, and a few of us went. I was very much disappointed in the kind of people at this so called Esalen Institute, but fortunately there was one man who asked a question and that gave a chance of saying something and for the rest it didn't matter very much, but it's not the proper place. There might be an opportunity of continuing with the interest that has been started and we'll see after we come back from Seattle what can be done about that. But, so far it was not very, not very happy. (Speaker in the background comments on meeting). There was a fellow that wanted to know about Movements. Another one, have you got his name? So we're dependent on him. Was that the one you talked to in the car? It's not the same one who wanted you to demonstrate? Who was the one with the beard, or lots of hair? The one who asked the question? (Speaker in background describes someone at the Esalen meeting who attended a group somewhere). Is he still going to the other group? Well, he's the one that's supposed to call me. Did you give him also Ron's telephone? Yeah? O.K., let it rest.

There are some people there, we'll get them together and I'll go down again maybe in the first or the second week when I come back from Seattle. (Speaker in background says the meeting wasn't as bad as they thought.) Well, (Mr. Nyland chuckles) whenever it's very terrible there's always a chance that it might be a little better. Well, all right, we had a nice little trip out of it in any event. (Background speaker says more about person at the Esalen meeting.) No

one else had told him the same things that I said? Well, that ought to be an inducement. All right.

I want to say something about money. I don't want to say too much, but this is Group One. The responsibility is on all of you for the maintenance of Work here. We've made all kind of efforts, as you know, and several people from New York coming here, surely for their own benefit, and at the same time created a certain stimulus, the starting of this place here, work that can be done, opportunities that are more than they were before. Everything, as you know, in life has to be paid for and it is not always that you pay by means of effort, because if you consider an effort something that you want to do for yourself, it still remains within your own domain of selfishness and of course it is logical that the only way by which you can take in ideas about Gurdjieff is to use them because that's where the place is, but it does not mean that you pay. At most you pay for your own existence. But you don't pay as yet for Gurdjieff or the ideas as such or the efforts which other people make or the opportunities that are created. And I think, more and more, you have to get that emphasis a little clearer in your mind, because these things have to be maintained by a few people who take the responsibility and they probably suffer a little when there is very little money around. I know well enough how difficult it is to put some money aside for certain things. (In background a dog starts barking.) Barry? Sorry, Barry. Two dollars, Barry (chuckling). (Background laughter)

In ordinary life the requirements that one has for the maintenance of oneself in ordinary life with the many obligations, of course, that you have already assumed and sometimes assume more and more. The maintenance of your own life professionally, the time it takes, all the energy that has to go in it, unfortunately because sometimes economic conditions are not so easy and you may already have been burdened by a variety of different things, sometimes your fault, and sometimes not at all your fault, but nevertheless you are responsible. So, you see, it is a question of management and when one is interested in Work, you incur also a responsibility for yourself to see what the value is in a general sense, not the value for yourself. The value that certain ideas exist. That they have come into existence without you doing anything about it, because you have never been responsible for Gurdjieff's birth or his Work or his death. You haven't even been responsible for helping to publish "All and Everything". You have not taken part in any of the early so called struggles which some people have gone through. And all of that is quite right, because you can take it now many times as something that has been given to you without you having done any work, and at the same time you realize what has happened and that now what ever you get and if that you value and it is not

only lip service but it is reality. If it is something that has a meaning, that now you feel that somehow or other you must have the proper attitude towards it, and you have to pay for it.

It's exactly the same way as in Mother Nature creating you, or by means of certain instruments being the cause of you being alive, and that at the present time, living on earth and you profit by breathing which is the air which you have not made and Mother Nature in it's beauty sometimes, which you enjoy without ever having paid for it, and that many times even you don't know what the attitude should be towards your parents, because many times also you blame them for certain conditions for which they were not responsible, and that gradually out of all of this including the fact that you accept yourself as existing now and that with that you incur the responsibility for the maintenance of it that all of that has to be considered in a much broader sense, and it is not just a matter of asking for a couple of dollars, because you see sometimes when that is done and you give it more or less reluctantly or make other people feel that you have not that kind of a money that, of course, they ought to be very grateful if you contribute two or three dollars out of your pocket, and that perhaps you go without lunch for one day. Even if you do that, you think that you're entitled to the credit and the admiration of your fellow workers.

So there are two things. One is the realization of what you have now, that is a matter of your conscience. You have to see in what particular category in your life it belongs. You have to see what kind of part of your life as a whole is being touched by it, and what actually can profit, and although you may not profit very much from these particular surroundings when you can work a little bit physically and perhaps become a little bit more flexible, that where the emphasis is, of course, is the possibility of developing something that is of a different kind of a nature in you and sometimes we call it spiritual and sometimes you call it soul, sometimes you call it the possibility of a continuation of living hereafter, or that it is a proper relationship towards God or towards your conscience, so that it might develop sufficiently so that you actually could listen at times in order to solve certain problems you have. That it is in general, of course, it has to do with a development of yourself in a direction which you without any question know that you want to go and you are quite serious and honest about that.

The realization that many times that you are in life, you know that you are so far from being complete and that now the opportunity is given in some way or other, to try to get out of it, to extract yourself from it, to pull yourself

up by your own bootstraps, as it were, and that these kind of conditions have been created for you now and up to now practically without you having done anything for it. Now you fall into that kind of a current and the question is, will I swim with it? Do I wish to become part of that, do I want to commit myself in that sense? And do I really consider that particular requirement of an expenditure of money for a purpose of the general good, not for yourself, but for the maintenance of a group as a whole. And it is very difficult to try to evaluate what you derive from it, because how can you say what you gain from the associations with other people than only sometimes maybe that it arouses in you a stimulus and that then, because of that, you might again will wish to Work, but that many times the atmosphere that is created, you cannot even deduce from anything else than you only know that it is there and sometimes your thoughts and your feeling relate to it when you are by yourself, and you say yes it is lovely and wonderful and then again do you translate that in realizing that you have an obligation for helping to maintain it?

It's not a question that you have to love Gurdjieff. Don't think that. Gurdjieff was an instrument. Gurdjieff was only a channel through which certain amount of information and data flowed which has been put in some kind of a form, that it became more or less understandable to us, and that at least there was a possibility of the application of certain things which otherwise would remain esoteric ideas. That now you know what to do about it or, at least you have an opportunity of having an insight and the necessity of using them for some kind of a purpose, again for yourself, and again connecting it with that what could be created by a group and a group which now has a little bit more contact with the people in New York, and that there are, you might say, kindred souls, who are interested in maintaining it and helping really to solve certain problems which at the present time without any question and, you know this, present themselves to the totality of people not only living here, but every where in the world.

That it is all the time this whole question, what is man with his nature, going to do in the midst of that what he calls his culture and to what extent is his culture colored by that what he now calls an industrial development and these currents which economically or sociologically impinge on anyone and that you, naturally, also feel that particular influence. What will you do to help to alleviate certain conditions on earth? What is it that you feel in your own conscience, not only that you are entitled to it, but that you feel as something that ought to be done as if within yourself, some kind of a holy fire could exist and actually kindle in you into wishing to help certain parts of mankind. Maybe you cannot love everybody and maybe you only want to love a few, but

at least that in relation to those people who are in the same kind of atmosphere as you, wishing to understand consciousness, wishing to develop and evolve, and wishing to free themselves from certain bondages of earth, that then at least towards them you have a responsibility in exactly the same way as they have it towards you.

You see money has a place in that. It is not your good intentions always. I never question them. Otherwise you wouldn't be here. Otherwise I wouldn't be here. I wouldn't be talking to you. So that, of course, is a silent assumption. We know what we're talking about. We know also at times how difficult it is to consider correctly and not to be selfish and to really, when you look at your own life, your own expenditures, what you use your money for. That is a form of energy exactly the same way as you waste your energies of time. Time and time again that if you're honest, you know at the end of the day how many moments have gone by without actually utilizing them. Such terrible managers we are of our energies in any kind of a form and such idiotic expenditures we do make for things you also know have absolutely no value, or where the value is only so temporary that after a little while the moths come and eat it up. These are the things that have to come to the foreground regarding the maintenance of a group and that is your responsibility as a whole and that is why I say it. Do whatever you can, but that I don't want to leave it a simply at that because your conscience is not as yet sufficiently developed. You also must know that, because you have never thought of it seriously enough that it is a responsibility which is laid on you, and it happens because you happened to be here. And therefore, if you continue, and if you continue to pray and to say that you really want to Work, that really the ideas have a meaning for you, that really already by experience you know that they do have a meaning and have to some extent already influenced your way of thinking, and sometimes maybe your way of behavior, or that it is improved or at least giving a little more insight in a relationship which usually was a little insoluble, because you didn't know exactly which way to turn, that now there is something that you can get hold on and that you can hold on to and that sometimes can actually furnish a guide for you, in your life, and help you to answer certain problems of yourself.

These are the questions that you have to face and you face them by yourself, sometimes perhaps in talking about it with others but, in general don't, because you will follow what someone else tells you and you will take refuge in that, hoping that if someone else gives five dollars that it is satisfactory if you also give five. I'm not using any figures. There are, of course, certain limits below which you should not even allow yourself to go.

And there is no upper limit because, who knows, don't be foolish, don't take anything away from other things that are also valuable and that you have to attend to. Don't simply skimp on your food too much because you need your body to work, and don't be absurd about these kind of things and become a fanatic.

But you have to consider how you spend your time, for what, and if you at the end of the day, and this you continue now during the time that I'm away in Seattle, every day and this is like a task. You consider your day as expenditures of money and expenditures of time and energy. And before you go to bed you wait for a little while until the different things have calmed down in you, so that you're not so much disturbed anymore by whatever has happened during the day, or perhaps the worries that you had to experience or certain thoughts that required a particular kind of an answer. Wait until your mind is a little clearer and wait till your heart is in the right place, because many times, as you know yourself, it is misplaced. And if you can relax and then in the quietness, in the silence maybe, in the talking with yourself, that what you really are and talking to reality within, talking as if when you're alone, depending entirely on how you feel maybe as if something very precious may be there with you, maybe an image, maybe sometimes if you wish, Gurdjieff. If you can recall, if you can then at such a time be grateful and if you honestly have experienced the gratefulness, not in your mind only, but experienced within yourself, with your heart, I say in the right place and then think, what can I do? How can I use a little extra time for a certain purpose, having in mind to alleviate the difficulties in which some people of course labor now, those who are responsible, the treasurer who has to exact from you and ask and pull and pull out of you, a couple of dollars; the management, lumber, if we want to improve this place, it has to be bought. Tapes, if we want to keep them for a record, postage, different things; going on a trip sometimes; people who cannot afford it, and maybe they need a little help. All these questions you don't think about, because one is so used to remain selfish and to try to get away with it because you don't want to be forced to have to think about someone else than only if it is a person quite close to you so that perhaps in the end, if you so-called love such a person, the benefit will flow back to you.

One has to learn to love Work unselfishly. You have to learn to see that work exists for you and for others and that whatever is the disclosure of a certain form of esoteric or secret knowledge which now becomes available to you in a form which can be used, because it is not written in a little book and that you hunt for it and find out what is really behind all the different thoughts

of, let's say, Blavatsky, or someone like that. But here it is, *All and Everything*, you can read, and it is an impartial criticism of yourself and you know there is Work on yourself. There is a description of a method, what to do, and as I say and I say it again, it is not in doing Work that you pay.

To some extent, this question of solidarity among us, of knowing that we perhaps belong together, that there is a certain bond of fellowship, a certain understanding of each other's life, a certain wish for oneself to communicate and to help and not only to take care of your own body, or even in accordance with the three rules of objective morality in the beginning, to take care of the totality of your personality. It still is your own and it still is subjective and it still to a great extent belongs to this ordinary life. And of course, you can profit by it and naturally, it is a requirement, because on that will be based your real place in life. Your existence in relation to that what may be at the present time potential, but which afterward should really become for you the main motivating force of where your life belongs and where is really the meaning of that what you were born for and what you now should accomplish and what I think is a responsibility for you having now once tasted of that what is a reality of a possibility of extricating yourself out of this unconscious state, that you must make it in such a way that you belong, and that you belong totally, and that in your thoughts and your feelings that you consider all the questions involved. Not only your own little bit of a world. That, after all, is taken care of by Working. And that little world can grow, and how now will you show that that little world is actually growing? How is it in your behavior? How is it in your thoughts? What is the clarification and the purification of yourself, emotionally? What is there that you, actually to your credit, could present to the rest of the world, if that is not too big a thing? How are you in relation to them, your friends, your former friends? What do you represent for them now? Can they, when they look at you, actually say that something has taken place and that certain forms of solidity within you, foundation, that what is firm, that what is real in you is there, on which you at times can stand and on which you can form an opinion or formulate or actually feel or become emotionally involved in that what your life ought to be as a man.

This is your aim, and that aim has to become manifest, small as it may be, but in your behavior, it has to gradually take place. It has to creep in. It has to spread. It has to have a function, like yeast, gradually in yourself, becoming one with you, so that it changes it, because of the presence of that kind of a, let's call it kernel of gold, or real life or alchemically speaking, that what is the crude matter, gradually should be changed into that what is fine. You see, when one Works, we talk about "I". We talk about "I", starting it, creating it, doing

something, as if that is outside as an objective faculty functioning. We give it Work to do. We simply say, this little "I", that I now create, do some work for me, try to observe me for my sake. I create it for my benefit, of course, and I have to assume that it is for the time being outside of me because I cannot think or even conceive of anything inside of me that is objective. It is extremely difficult to divide myself. It is a little easier, I say mentally, because there are certain sections in the brain that do function separate from each other and still they're all related and still they are in one particular center under my cranium and they belong together and influence each other.

But as far as the feeling is concerned, it is such a conglomeration of a variety of little feelings divided and more or less situated in different places of the body, that it is not even a center and how can I separate a center when it is not a center at all? And how can I make certain things that I cannot even be combined into something that has a real value that I say that this is my emotional, my real feeling for myself and for God and for religion and for the wish to Work. It doesn't go that way and not that easily, because the feeling is so connected with the body and the body I cannot split up into any parts whatsoever. It is always one whole.

So you see this problem of an "I", it has to be set outside, as if outside. I believe it is, as if existing, outside of me and then functioning in a certain way. And I endow it with the possibility of becoming for me objective towards me, looking at me, observing me, actually functioning correctly, intellectually as a recording machine without any interference of any feeling. It has to be impartial. I also have to know it has to function at the moment of existence. With all that, it is very, very difficult even to conceive of it, because I know it is not outside. It is not in the atmosphere. It is within me and it is in a certain place in me and it has to start to function in a surrounding which is of course an enemy because it is objective and it is in the surrounding of subjectivity, and how can it start and how can it even be maintained?

But you see this wish now, this particular desire of wanting to grow, knowing that you have to, knowing that what you are is far from perfect and although you might say that happens to be the condition of earth, it is again a question, is that really what man is for? Just to live on earth, just to be here, being born and die, and then what, to be forgotten? That is for himself, only to be remembered by a few friends maybe or maybe a generation or a family which belong to the person. But for himself what happens to his brain and to his feeling, to that what he has thought, what he has created? Artists, what they have done, what is there that remains of the man, not of the product he has

made? You see such a pity it would be to assume that all of that disappears. And of course it doesn't and we know it doesn't. But we don't know how it will stay. And we don't know how to develop it sufficiently that it will manage to remain in existence better, when this is the problem constantly. How can I make something that will be more resistant to the destruction of the law, sometimes the law of gravity, the law of destruction on earth and also the laws of destruction which, of course, must exist a little bit away from earth, because they are not as yet omnipotent in their particular force?

So you see, this question of an "I" now belongs to a little different kind of grouping of ideas for oneself, because whatever the difficulties may be there is hope, because I can think about it. I can conceive of it. I can believe in the possibility. I also know that at times I can experience that kind of an existence of objectivity without having to go through the formalities of a thought or a feeling, and at the same time what is it for me that I can now make it clearer of how it actually will work?

Regarding Work, one uses working hypotheses in order to bring it down to earth a little easier so that I can conceive of it in a more normal way and that sometimes in exactly the same way as when I pray to God that it is something I cannot understand as endlessness, of something that exists all over, eternity, omnipresent or whatever. It is no concept that is within my mind, that actually could fathom it or could place it correctly. So I take Him and I make a person out of it and then I can admire or worship or respect Him. In exactly the same way, this "I" as a representative of something of a different kind of nature, different kind of level of being. I make into something as if it is the beginning of my intellectual body. You see that is where it starts. Because it belongs in its nature to an intellectual development where I begin with as a concept in myself of what is meant by becoming objective, and I say it observes and the mind observes and the mind can actually see and can become aware and although it may be a part of my brain, I now think that that, in that particular part, is the beginning of a reformation of a conversion of that what is now mental functioning for me, in a certain way of changing gradually into objectivity.

But you see, as soon as I say it is my mind, I'm already on the wrong track, because my mind is subjective and when I say it starts in the mind I assume that it is the mind the way it is and it is exactly the opposite. It is the way the mind isn't and for that reason I first have to assume that it is as if outside of me so that in the first place it is established the concept of really becoming objective, that is being able to look at me as if from a distance in which then the different parts of detail gradually disappear because the totality

of myself then remains only as an existence without having to go into detail. And then when that is established, and I know now by experience what it is to be objective, or at least that I know what is meant by the word, and at times I can link it up to an experience even if it is of a very short duration, that at least I know now that my mind is not to be changed in the way it is into a different form of becoming so called better, but it has to change in its principle of functioning, and it should become an objective mind and not a subjective one.

This is the reason for assumption of "I". But, in reality what takes place in ones brain, of course, is always this particular activity. We call it objective faculty in a certain section which then as it is growing and as it is being fed, will start to influence the surrounding itself, when they, that surrounding gradually has changed its mind, as it were, of considering this intruder finally as a friend as a savior, as that what actually will help a person to eliminate the bondage under which he finds himself at the present time.

Now, if you remember that what is this octave, this soul octave, this Do Re Mi Fa, etc. going up in further development, it runs parallel to the Sol La Si of Kesdjanian body, which is one's emotional body. And if you remember the particular diagram, that what now takes place at the beginning of ones intellectual body and real body in the sense of objectivity and what ultimately will grow out to become an intellectual body for man, that that in it's beginning as Do Re Mi, runs parallel to the Sol La Si of the feeling. So that whatever effort I now make intellectually, is corresponding to that what takes place in my heart. This picture you have to get very clear, because if now this "I" is part of me and if it develops and if it starts to have an influence on the rest of my mental functioning and gradually, because of the introduction of objectivity, that the mind starts to function in a different way, and the different way is a different rate of vibration which is separated from the ordinary rate of vibration by means of a certain quanta of objectivity.

If one understands this that at the same time when this takes place in the brain, there is immediately a result in that what takes place in one's heart. And this heart now starts to function in an emotional sense and draws from that what is feeling energy from the solar plexus, and draws towards it all the different nerve nodes of feeling which are spread all over the body to become centralized within oneself in the place where it should be, the development of Sol and Si and Do and that what belongs to that Kesdjanian body in its further development of the second part of its octave. You see, if you understand this now that that what really takes place in man is not at all separated from him and that now what is taking place is exactly this participation of that what man

must do for himself and to consider this effect in oneself as an objectivity entering into his brain, starting to grow like yeast then spreading out and gradually reforming and changing the surrounding in which it lives until finally and ultimately the totality of ones brain functions in a normal, completely independent fashion, not to be dependent any longer on anything that has to do with either feeling or even the necessity of an expression of the brain in the form of an activity.

There are two results of that. One is a relationship between the brain, the mind and one's heart, which at the present time doesn't exist, and the second is that since there is a relationship which has been formed simultaneously with the development of the brain, that then what is Kesdjanian, as Sol-La-Si, is in correspondence with it and it solves the problem of friction between mind and feeling. At the same time the only way by which this can be accomplished is by the furnishing, as a result of Work, a certain substance which Gurdjieff calls Hanbledzoin. And it is the formation of this substance in ones brain, in the thalamus where it takes place and becomes then for that what has to be fed, like a form of blood; hanbled, bled is blood, zoin, it is a Greek word, furnishing then the blood for the Kesdjanian body so that the Kesdjanian body can start to exist as a body with functions and that then develops in this emotionally entity, three different things which are not at the present time known to one and which if they start to exist, will immediately be producing in a person who is Working, a possibility of showing in manifestations that he is changing.

You see, it is not the brain that will immediately show its objectivity, but it is the feeling that can actually show it. One is aspiration. This is an emotional quality which should be in man who Works. A man who Works has to have aspiration towards something that he calls his aim. This should be apparent in whatever is his manifestation in ordinary life, so that whoever associates with him will know that something is going on in him and that comes out towards others and becomes communicative. It becomes even influencing others. It has to have that kind of a value for other people that they become affected and infected and stimulated, that that aspiration of man is like a communicable germ which really affects someone else so that someone else will ask, what is it that makes such a person alive? It is because he has an aim, because he knows what his life is worth. He has solved the little problem of ordinary existence and accepts it for whatever it is and starts from there to build. He is an architect for the building of that what has to be built as his soul, ultimately, and using now at the present time a little bit of a scaffold in the form of his Kesdjanian body, which afterwards or so, can also be broken down because the real house

is where he intends to live after he dies. You see, this aspiration, it has to become so apparent. It has to shine out through your eyes. It has to be in the posture of your body. It has to be in the way you look at the world, the way you consider other people, the way you sometimes in flexibility in your posture and your mannerisms, in the way you behave towards others, in the way you talk to them and in the way you can at times become flexible in your voice in order to illustrate that that what you are saying has feeling and emotion for the sake of the others, because you wish for the other to grow and you make him feel that you're interested and it is your concern. This is aspiration. This is the change in man. This is the note Sol, in the particular octave of his Kesdjanian body.

And the second note that is La, which corresponds to the Re of the Intellectual of the soul body, is an inspirational quality, that is that what is life within man now turns towards that what he is essentially within himself and in that he develops his Conscience. He directs then at such a time the Hanbledzoin to the formation of eliminating now once and for all, solar plexus, because that has to do with the outside world, but now he lives within in his inner life, in that what is being built by means of this inspiration is his heart and a section of that becomes his Conscience because he has to consider, he has to weigh. This is his inner life. This is his inner considering. This is the way he wants to be in relation to others and considering that what he is inside so that afterwards when he manifests, he knows that it comes from inside out.

You see this is a very important step. It is fully as important as the Re of the intellectual body, which for us means participation in daily life in accordance with the mind knowing what to do and what should be done and doing it. This has reference to that what I call the solidity in man, the basis on which he stands, his foundation. That what he builds, that on which ultimately his Kesdjanian body will rest, that will give him the connection between that what is now intellectually affirmed for himself so that there is a relationship between that what he is thinking, in the right way this time, purely because it is intellectually correct with that what will give it form and shape and a desire actually to make it continue to remain alive coming, as I say, from the inside towards the outside. It is different from aspiration because the accent is within. The accent is on my conscience. The accent is on that what is reality within, essential essence. It is that point at which my magnetic center of life makes contact with that what becomes my manifestation and then comes gradually to the foreground and is expressed and becomes then part of me without shame, without being concerned that it ought to be recognized, without any wish for having admiration.

But, a necessity of respect, of being recognized for what it is and that one then in that sense becomes the bearer, I would almost say of good tidings, because it is that kind of a quality that has to become apparent in man when he is actually with his inner life developing to the extent that now after the aspiration and inspiration, and having settled for himself the balance between the two, that now he dares not to manifest. You see it's very, very difficult, because we're so dependent on our appearances and sometimes we want to keep on talking in order to fill a little void that there might be. We cannot stand emptiness. We do not know what it is to be filled and therefore we keep on filling it with all kind of nonsense and stuff that really doesn't amount to very much, but we can't help it because that's the way we have been brought up.

And now man has to face this fact that he is empty, and that he has no words and that he cannot say, he cannot even at such a time pray because he has to be and he has to live within and he has to withdraw at times from the world and he has to be, he has to put himself in this particular framework of not wanting to manifest towards others. It is another step, you see. It is a question then that aspiration and inspiration have been understood, that they are then in the proper place. It is a preparation inside so that ultimately then in knowing what to do, and to be silent, that then in that sense I know when I don't speak that I can speak, when I don't manifest, that I can manifest. It's exactly there where I've reduced everything to nothing, that everything can exist and all that it needs then is my brain to be able to tell what to do, because my feeling is ready to push it in that kind of a direction wherever it may be needed.

Now, you see, this links together with that what is the development of the Si-Do of the physical body. You see it goes together with that, because the Si-Do constantly means my attachment to Earth and it is now because of this intellect developing and seeing real values and receiving, you might say, absolute knowledge as facts which are truthful, that then with my feeling becoming an emotion in me and being actually the force that will now start to manifest, that what is now feeling, emotion of a higher quality, that what is mind, thoughts of a conscious kind, becomes now in its combination, because they agree together, the Will of Man To Be. This Will of Man To Be, means that he dissolves his Si-Do, his, that what he knows as Si-Do in his own little octave of physical body, that what has bound himself and it is still binding him to earth. Now his will makes him behave the way he knows it is right to behave and based on his intellect, knowing, and his emotion feeling correctly, now he dares to manifest in life. He goes through the period of silence of preparation, in which there is that kind of prayer of wanting to communicate and to hope

that if his task is going to be required of him, that he has to live his life, that he knows that in that particular process, he has to give up many things, many things that perhaps were dear, particularly to his body as such, that he has to learn to understand what are such requirements and to fulfill them up to the point where they are satisfied and no more and not less, either.

This kind of knowledge that a man then has, this knowledge of what is needed for his body, for the maintenance because such a man is still on earth and during the process of his life then, having gone through the silence and not as yet being forced to go through the death of his Kesdjan, he has to face the death of his physical body and that only can be done by gradually loosening himself up from the bondage of Earth. The bondage of its own physical body as Earth. The bondage of his habits. The bondage of his idiosyncrasies. The bondage of his clichés. The bondage of that what he still feels sometimes as a command and not being able to place it correctly.

It does not mean that man gives himself up completely, and mortifies himself and destroys his body. It does not mean that the body has no right. It has a right. It has a right for existing. It has a right to keep on breathing. It has a right to be maintained. It has to be fed. It has requirements which are normal and logical and which have to be understood in the proper place, but they have to receive just enough energy for the maintenance of that because, as far as the body is concerned, it has outlived its usefulness of growth, and it is not necessary to pamper it any longer and it is not necessary to overdo this so-called indulging in continuing simply because certain things always have taken place for that reason that they should continue. One questions the question of this wish and the question of will. Wishes are many. Will is just a few. A will to live. A will then to wake up. A will then to be conscious and conscientious. A will then to become a man, ultimately a will to be able to become a unit and fuse into one and to become then a Godlike creature, like God meant him to be or that what life within man actually requires of man, to be set free.

This is what life wishes. And sometimes when life; it can only wish it because it is so covered up with all our nonsensical ideas, it is so covered up with the idea of the moon belonging to us as a requirement, because it was part of us and split off and now it circulates around us and constantly effects us because it is in the idea that it should not leave us as being attracted by the earth, now we have to be punished because it reminds us all the time of what our personality really represents. I've said several times that if one actually Works, the moon becomes translucent, one sees through oneself. One knows what one is. There is no more fooling about it. There is no more silly nonsense.

One has truthful facts. One knows oneself for whatever it is that we are and one places it in the proper surrounding and relationship and again one only assigns to it certain qualities which are belonging to it and not in accordance with that what I sometimes think or what I feel, because now I know and the understanding that I reach because of Work, of that what I know of the value of myself, the understanding that gradually becomes part of me because inspirational values as coming from aspiration now have found their place, properly, within my emotional body, that then at that time, my will opens the road towards Heaven.

You see, you don't understand this sometimes, what is meant by this Heavenly quality within one. What is meant by the Kingdom of Heaven within man. It is only produced because of my Will To Be, and the Will To Be means Heaven for me, because that is a replica of God in man. That is really the Will To Be means life, and life in one is Heaven because the Earth does not furnish that kind of quality. When man in that wish, culminating into the Will to live, into the Will to be Awake, into the Will to join with that, mystically speaking, is God above, around, within, all around, eternally, within Him. He then becomes part of it and joining, loses all the division which originally existed. In that sense a man becomes spiritual and loses the bondage of this earth, loses the bondage of his body, he then, being free from that, has a new life. What other life one knows about and this kind of life to what extent I even can conceive of it, of what it ought to be, than only by a little extrapolation of imagining that that what I am now materially, gradually becomes a little ethereal and has a different kind of density.

My knowledge is so little, but my understanding as a result of the use of my Will, will be tremendous, because on that I base the road to Heaven. So that I can go up, so that God can come down. This is the building of one's soul. This is the way the Soul becomes the ladder to grow further, to step on it, step by step, you might say stepwise in accordance with that what is now an octave, the steps being Do-Re-Mi-Fa-Sol-La-Si and in Sol-La-Si, the region that is reached in the Soul has already different characteristics, because it has overcome this particular extremely difficult loosening up, of freeing oneself from one's emotional body.

But we don't talk about that because it is not necessary. We wish a Will, the desire to want to remain; the desire to want to exist forever and ever; the desire to know what is God for me; the desire to know that although every once in awhile I call God that what is still close to me and that for each person, his own God is his own little god and sometimes one shouldn't even use the

word God, because it has so little to do with the totality of all existing eternity. But, of course, on the road towards that is gradually changing in density finally until it reaches the point of unable to return, because it is already omnipresent. You understand this, this question of losing, this possibility of returning means infinity and it is in that sense, that what becomes life as God ultimately becomes then God totally, including all the little demigods that are now in my way, which for the time being furnish me with a motivation for wanting to continue to live.

"I", that I call "I" for me in the beginning, is a little bit of a God, because I give it powers which are unusual and not natural. But that that kind of a god which a mystic reaches also, for him is his own little god. It does not mean that he touches eternity. All he does is to, you might say, to make a little road out of the chaos of his own life in order to reach that what is more satisfactory to him and then he says he joins and perhaps he completely eliminates or evaporates himself. Whatever he does in that kind of a state, it is all his, but he is not a man anymore and it is unfortunate, because he misses his calling. At the same time, I've said many times, he's entitled to whatever he wishes to do. If he can grow, if he can grow out of it, if he can go through, grow through his so-called god and return, returning then coming back and taking with him whatever he has seen on the other side of his moon and bring back Anulios in a live form, for him back to earth, this would be Heaven and this would be God really, because Anulios is the growing point of the cosmic ray to which we belong.

So you see, this as a philosophy is something, where is it for you, what is it that it gives you? Where does it place you? What is in you that is affected by these kind of an idea, this that what you know ought to be alive in you and as I say, starts to work through aspiration, reforming you, making you over, renaissance of yourself, Vita Nuova, new life of you, becoming manifest in the form of perhaps individuality, leaving that what is personality for whatever it is in its form whatever it is, but that what is accentuating you in your Kesdjanian or your soul body, the representation more and more of that what really should be purity of form, finally being able to exist without form, so that then, that what is without a form or a dimension becomes for us omnipresent.

Such aim, you see, such aim you should have when you work here. Such aim you have when you wish to continue with a group together with people also, a similar aim, a little difference in words, of course, because all of us are made a little different. We start out from different standpoints and ultimately it is the same, because there is no difference any more when all

forms and dimensions have been taken away and when there is no time any longer.

This is Work. This is where you belong. This is where your world is. This is what will give you ultimately the satisfaction of knowing how to be at peace, in equilibrium with yourself, which will give you ease for yourself, and no longer disease. That it will be eliminated in the proper way, because then that where you live will look at the ordinary things of ordinary life in quite a different way and the values that usually are attached to it, they will disappear, because you have no further interest and really no further use, and that what is of a higher quality will then make that what is of a lower quality corresponding to it, so that it becomes a real servant. So that what is sometimes queen of your heart and sometimes the king, as represented by your mind. What should a body do and what should a body be? A jack-of-all-trades. This is the house of cards.

Where is man? He thinks he is the king and all he is, is a little handyman. He has not enough brain and there is no king on the throne, but that what functions as a queen, is that what you feel and what you believe in and sometimes quite nonsensically you follow, because what is there that actually could direct you, then only a little bit of a hunch which many times is not sure and the only time that it is right and that one knows, is when intuition is developed sufficiently to give you knowledge of an objective kind, knowing then that that what intuitively, you happened to know, that you can follow that, but it is not complete you see, because the house of cards will fall down when there is no king. Who will be king? The jack-of-all-trades, when he understands his relation to his queen and the queen will let him, gradually changing that what is his body into the functioning which belongs to his body as that what is the height and the totality on top you might say, at the end, where he has stopped growing, that that then becomes for man, his mind, consciousness and that in the rest of himself, as body, becomes his servant.

This is the proper place of how the metamorphosis of the jack-of-all-trades, how he became king, because the queen wished him to be the king. This you must understand is a relation. Where does my consciousness come from? Because the queen wishes and the queen, my real self, knowing now emotionally that there is a possibility of a king coming on the throne, now you might say, sits and hopes, and wishes the man to appear, to become in the ordinary sense, her husband, wishing this husband to function as a man for her, so that she will find her place as a wife, as a queen to the king, in a kingdom of Objectivity.

This is the place, this is the way the history, the little story goes. This is like a folk tale. A little folklore, a little bit of a marchen, that what is not entirely clear and that sometimes has qualities of an ethereal kind, because it doesn't always belong to earth and sometimes it dances up and down, like a little light above a morass. Out in the fields, if you know, little, it's difficult to translate it you know, Lichter. That what is, who knows the (- - -)? That what exists you see, outside in the field as a result of certain combinations which look like spirits and they dance here and there not belonging to earth, not entirely belonging to Heaven, having perhaps a spiritual quality so that one sometimes wants to follow it, not knowing where it will lead, and sometimes one is a little stupid. And still, this is the idea of the essence of one's feeling then belonging to the realm of God, and then becoming emotionally involved and then constantly wishing that someone like the (- - -), actually could exist and save the child of one's, the child of one's body.

You see, how does one Work? What is the perspective for oneself? What is the meaning of real life when you sit quiet by yourself and you let all the different influences come in on you and you open yourself up to that what exists outside in the atmosphere and that when you're open, that it is willing to come and effect you and that you, you might say, you sift it a little because you don't want too many crude things to effect you, but you'd like to purify it as if you become a little distilling apparatus gradually changing the quality, the quality of that what you wish to receive. When you are by yourself, when you want to let in whoever you wish to let in, to be with you, for you of that quality towards which you aspire first and then when it enters, checks with that what you are, within as your inner life, and feeds your inspiration so that in the combination of these two things, there can be an exchange and a communication; I've said it before of silence, of just being, without any need for further expression, just to be. That is the time the king is crowned and put on his throne. And after that he starts to govern, to reign, to issue orders for the maintenance of his realm in which his queen belongs, because she is his partner, having wished him to be there, now he wishes her to be with him, and to take care of the population of the cards; thirteen in all, going down from ten, down to one. In the unity of that last card, the totality of the kingdom has become one and then the totality of all the different components have merged into the next generation.

This is the final solution of life, of man becoming one within himself, creating then as a phoenix arising from his own ashes of destruction of that what is not needed any longer that what then could fly away as a unit to reach the higher level of being. Maybe cosmic consciousness, maybe ultimately the

understanding of that what is meant by positive absolute and in the positive and the negative, again becoming one as absolute, and the tremendously strange result, that the Absolute always was with one, and never has left any form of life, and is within man forever and ever.

For this we live, you know. This is the meaning. When it is clearer, when you know it can become then a beacon. When you know it is that kind of a guide for you, you pray when you are alone. You sit, you let it come in, you take it. You put it in the proper place and then you love it, because that what is there loves you and you know it. It is right, because there is no argument whatsoever.

So maybe I'll see you tomorrow. Maybe tomorrow we can play music. Maybe with this kind of music you also, you know, one can communicate certain things that cannot always be put in words, and music sometimes can be extremely emotional and still it has a form so you don't let it run away from you. At the same time, there is something behind certain tones and chords and touch and pedal and rhythm of that what is alive, sometimes crying out of darkness, sometimes wishing to be united, sometimes hoping for the impossible, and at the same time remaining alive, because it cannot do anything else but be alive. It never could kill itself.

So I'll see you tomorrow. Goodnight everybody.

M1180
Seattle
May 8, 1967

You have two machines going? Yes. Besides the third one ... on which we have ... Yah? Because that is what I had in mind ...that we would play tonight, from the last tape of the meeting ... of the meeting ...of the last ... of the tape of the meeting of the last meeting in San Francisco. I think it's appropriate. It's a meeting where we talked about a variety of things, and some are perhaps, new concepts.

But, I first want to say something about a few things that I believe ought to be cleared up once and for all. In the first place, the open meeting; you talked about it Friday, and I listened to that part of the tape. There is very little sense in having an open meeting at the present time. We've had a few, I would almost say, several. And the usual result of that kind of a thing is a minimum. Because when you have an open meeting there is a certain interest aroused, naturally it has to be followed up, and so far you have not been successful in following up or holding onto the people who did come or made a special effort. It may be that the type of people were not right or it may be some other way of not having them prepared well enough to know what they might fall into, but in any event, that is a pragmatic fact.

And whatever is the reason why Seattle has not grown, as yet, sufficiently it is a little unfortunate, but nevertheless we have to admit or acknowledge it and it is not a question of putting the blame, but it is a question of looking at these things in a realistic way. And if I have an open meeting and again have two or three or five people about whom we don't know very much, usually that has happened if you could actually convince them that there is something for them that they ought to come, you might say, "whet their appetite", and of course, you're entitled, afterwards, to talk to them and really argue that what was wrong with the meeting if they don't want to come back. But no such preparation has ever happened really, and perhaps in a few cases, but otherwise it has been left quite haphazardly. "Oh, I have a friend who, this and that and so forth." It's utter nonsense. Work doesn't proceed that way and unless you can find the proper person with whom you can talk beforehand, and sufficiently, and then that you are sure that there is a possibility that something can develop from it, then it is worthwhile to spend the time. But I think the position of any two, that, in a group of, let's say, twenty people and three or

four are new that the tone of the meeting will be adjusted to the few people who will come is not right for the rest of you.

If there is any question - if you want to ask questions about Work which I think can be a little easier solved when I'm here, instead of having to put them on a tape and waiting for an answer from me from New York. It's very important to see it in that light because again and again and I will keep on repeating this, there has to be vitality in this group and you should have it and you should work more for it because there is not enough at the present time. And no one can tell me that there are not enough people in Seattle who couldn't be interested in Work, but you have to dig them out, perhaps it's a little bit more difficult, nevertheless, of course, they exist.

That is one thing. In the second place, you have to have a clearinghouse so that you don't have to expose people who are more or less curiosity seekers or might be interested, that you immediately expose them to a Group II meeting. Because with a Group II, the assumption is that they really should already be interested, and when you talk about it that, at least, they know approximately what you want to talk about. At the same time there is room for something that actually could function as a clearinghouse to set up whoever may be of curiosity or interested in the curiosity of the ideas and gradually straighten it out so that perhaps then, they could come to another group.

Now you must keep in mind that the accent of the groups in Seattle are still here with Andy and that regardless of what you will do outside of that on your own. or perhaps with a sanction of a certain kind, it's quite right, and from that standpoint, I said that when this question of the third group came up, by all means go ahead. But, of course, it was also my intention, and it should be known, and not kept a secret. And I've suggested that. I think you were a little reluctant about that because you were afraid. There is no reason to be afraid. There is no reason to have any objection of having a group, even of young people sit together and talk, same way as there is no objection to have any discussion when you want to have coffee, or sit and have a meeting and talk about Work or that you telephone each other.

All these kind of things, of course, are quite right, but the accent is in Group II and in Group I, and that has been established by Andy here and it will be maintained as far as I'm concerned. So I'm not frowning at all on Group III. I think it is perfectly wonderful and if for some reason or other you felt it was me, without some of the people present because it may not be so easy every once in a while to ask a certain question when there is a difference between

people who are a little older and have different kind of an experience. And that sometimes you may not feel at home or perhaps even that the tape, when it is taken, that that might affect you in some way or other, it's quite right. And you have a perfect right to meet, and do whatever you like.

But you see this, now Group III, if one will want to call it that way and again there is no objection. There is no automatic change over from Group III to Group I to Group II. Because it doesn't. Andy remains the responsible person for Group II and Group I. Group III is among you and you can continue and I hope you will, and I hope you introduce many people so that certain things can be straightened out if you don't have to waste too much time about extraneous things which, of course, all these people want to talk about so that Group II, when they come there, and if they are accepted and that then you can talk about Work and Work.

And it does not mean that when you have this little group by itself that that is a substitute for real Work. Because you don't know real Work. Not even in Group III. Even if you want to talk about it, you don't know enough. Andy and the older ones here know more about Work than any of you young ones. But it doesn't mean that you young ones will have to take everything that they say, and it does not mean that you have to agree necessarily because they happen to say it in your presence. You Work. And whenever you come to Group II or Group I you contribute from yourself what is there as Work in you. And never mind the little jealousies and the ideas that such and such and this and that should not take place. I think the name splinter group was mentioned - there is no more absurd word for this. There would be a splinter group if I have a telephone conversation with someone who I don't know simply because I mention something about Work to that kind of a person as if I, then, as it were, splinter off from the rest of the group in New York. Work is Work when it is correct, and it doesn't matter where and how and when you talk about it but when you are honestly and sincerely interested in Work you don't really care at all where you get the information or even with whom you should associate when there is in you a definite desire that you want to Work for yourself. Then almost any place will be good when you wish. And don't think too much about who is who and that they and their and so forth you don't like very much. Maybe they don't like you and maybe you don't have the right attitude. And instead of making it separate, instead of having something that you want to keep on your own and, perhaps, be a little secretive about, be open whenever it has to do with something that concerns you and it is serious enough, it is worthwhile enough to bring it out whenever there is an opportunity and there is no question about the seriousness.

It is a question sometimes about honesty, because sometimes you may not believe people and still regarding themselves, they are honest. But maybe that you don't understand and maybe they don't understand your honesty. But the seriousness is another matter. That is why you come together and that is why you derive from certain groups a certain impetus or a stimulus or something that then concerns you and with that you go home and with that you come back and you make up your mind that during the time you Work as well as you can and then the clearing house of the common ground or the fields where you try to explain about your own experimentations and whatever it may be that then there is something that will be received in the proper way.

And never mind how sometimes a person may talk a little too long or may use words that you don't really ... are familiar with or that is outside of your field or the manner in which it is sometimes said. What is the difference? You may not like certain things that I say in my way of saying it and maybe you don't like it sometimes that the tone of voice is a little bit emotionally tinted. But what is the difference when I talk about something, that is really of worthwhile to you and when it represents a certain form of truth or, in any event, a possibility of seeing that something could be done if you take such ideas, for whatever they are, into your own life and then Work with it. And if you want to report on it, then simply report: this is it, this is me, this is how I Work, this is the way it affected me, this is the kind of result that I reached, this is what I think of it, this is ... I would like to know if it is correct. If I happen to think this way but, after all, my experience is the thing that counts, and no one else even telling about their own experience will ever have that same kind of a value as that what I have experienced myself. That's the proper attitude and it is much simpler, and you make it much too complicated and you talk too much about it. Meet whenever you wish. Read whatever books you wish. See whoever is doing what and see if it helps you to clarify your own mind.

I draw lines at certain points when it has to do with the particular level of a person because there has to be a very definite wish to want to understand something about your own life and what the problems you might have and that, then, you believe and you hope that in following the ideas, and trying to put into practice, you will find a solution. That is where I draw a line because a person who is still too much, riding too many horses at the same time, they will never do very much in the direction of Gurdjieff. So you see, whenever you want to bring a new person you don't want to bring then simply because they have never heard of the word Gurdjieff until you mentioned it, and then they say who is that, and so forth, well that ought to be interesting and then they

come. Keep them away from this house. If you want to see them in a restaurant or even if, and Bob and Sherry it is all right, as I say, as a clearing house of some kind and it can be very serious and very good and perhaps sometimes quite useful and maybe also needful, but no more than that. Real Work you get out of Gurdjieff's All and Everything. Real Work you can get out of tapes from New York. You can get it out of people who have lived with it for some time. And they will tell you and, quite honestly they will tell you whatever they think that is right and they know, and you still can take it and then see if you can digest it.

So let there be no division. I do not acknowledge the division. As I've said before, the contact remains without any question whatsoever with Andy. He is the head of this group and all activities of this kind, as far as I'm concerned, in Seattle, belong to him. To what extent there can be improvements or certain things that can be done a little differently, you straighten it out among yourselves. But don't ever lose track of the one thing - why. Why do we even send tapes? Why do we correspond? Why do I come? Why do we have meetings? For one purpose only. To find yourself. And to see what can be done with that Self. And to see how much you can live with it. And what you believe is good or, at least, useful for the future growth and, if possible, an evolution of a certain kind. I want to say this because I don't like to have little differences that stick around and are not solved, and when there are any questions of that kind again and again and that there are certain things that you don't like about each other and you consider it that I could act as an arbiter, that you then write and say, "It is this, what will we do?" But I'm quite certain that such an action is not necessary because you have enough people with enough brains and enough willingness to sit together and really straighten it out until it becomes clear and then it will give you a (- - -) that is, you can actually work with it.

Now, the reason I would like to have you listen to these other tapes. It was a question of responsibility which came up in San Francisco because, as you know, we have there a loft that is now being used for activities of the group, and it is centrally located in San Francisco, so it has an advantage for both Berkeley and Palo Alto. And also the groups are growing, and there has to be a central place where definite activities can continue and relieve the use of private houses which so far has been, to say the least, a little troublesome. So for that, in the first place, to take the responsibility of having that place, and of course everything that is involved in it regarding rent to pay and the different things, the electricity, and telephone and so forth.

Work has to be done on it which will cost money. And this brought up the question of money and with that I started, on this particular evening, and it has to do with the responsibility of the group - a group, a group as a whole. And it applies in principle also to Seattle, it will apply to Portland, it will apply to any kind of a group with which I hope to be familiar and for which I would like to take a certain small responsibility since the greatest part of the responsibility of a group is with the group and not with me. So, from that kind of a statement in the beginning, it started to lead in different directions and it ended up as a ... as a tape of a meeting quite seriously at the end of having in it material which I thought would be useful and would give a certain background and perhaps perspective towards Work in general ... where is really the place of Work? And what belongs to Work? And what doesn't? And, from one thing to another, it was a tape of an hour and a half which I think we finished just about the end of the tape. So instead of waiting up too long, I don't mind listening to it again. I don't mind that some of the people who have already heard it, will again listen to it, because as is usual with these kind of meetings, after you get through, you don't remember 25% of it and most likely you will make some statements of, "Was that in it?" or "I never heard that", or "I didn't hear it that way". So I think for those who have heard it once it's all right to hear it again. And for those who have not heard it as yet, it, I hope, it will be useful. So, Andy, let's play it.

- tape was played -

Because it's a terribly difficult, almost monotonous kind of a meeting? And when you strain yourself to try to follow it, you run off, because you don't have enough energy for it. You want to try to contain it, and when you try to contain it, it takes too much, and you close yourself up. And in order to remain really open you should just relax. And if sleep overtakes you, sleep. Because that are the times that you really can hear it - at that time you will derive something from it. It's not your brain, it is how you are. The way you're feeling it, yielding to the possibility of really trying to understand it ... what you should do, and that you take from this kind of a thing the little things, it's the small things, not everything - just a little of that what appeals, and I would almost say, you put that in your pocket and you go out and then you come to yourself.

So. It's late. See you tomorrow. Tomorrow, we'll ... we'll talk about Work. Questions, answers. If there are some new people so it's all right, because it will be just about the only time that we can talk about this. Thursday, I do not know yet, what you will do. Wednesday there will not be a meeting. Concentrate on tomorrow. And on Friday we will be in Portland, Thursday,

Andy mentioned something about playing of harmonium or talking to people. If that is reasonable (?).

Good night. Rest well. I hope it was much too much for you.

M1181
Seattle Group II
May 9, 1967

Good. Again, a kind of a semi-open meeting. When it is semi-open, I don't talk too much, at least not in any kind of a lecture. We talk about questions and answers. That I think is necessary because this will be the one real meeting that we will have in Seattle, I'm sorry I have to go back again on Thursday, but there are a few other things that have to be done in San Francisco still. So, - I listened to the last Friday. Also to Tuesday of last week. There were three new people. Who were they, last Tuesday? Who were the three new - you were one?

Andy: Dale Harten, Ruth McDonnell, and Mike Iller.

Mr. Nyland: Where's Mike - Oh. Ahhhh, we knew we had to wait for someone. And there were some questions on that tape. Maybe you can bring them up. Maybe tasks. Maybe you have done some Work. You have brought it to some kind of result that you cannot explain or which you need some background or maybe some of the ideas are not entirely clear, you may need some elucidation, and in any event you may want to talk about it because sometimes in formulating that what may be partly a question and partly a concept may help you in the formulation really to become clear about it so that you can do something with it. But of course it's obvious that whatever you have as data or information or anything that you now know about Work, that the emphasis is always Work. It is not theory, it is not gathering data for yourself or having a good insight of how this and that is related to each other it is a question of practical application in your daily life.

The idea is as you know, to try to become conscious, and it is a terribly difficult thing to become conscious in the midst of an unconscious world. And the question of this unconsciousness is not always understood because you think it is a necessity and it is obvious from some of the discussion that you're going to change your present unconscious state into a conscious one. It is not true. What ultimately might happen of course is that - one hopes one becomes conscious, conscientious, and also that one has a will. But the steps towards it are not at all that you are changing that what exists at the present time into a new kind of a functioning. So get clear about that. Because we talk about "I", and "I" has something entirely different from anything that you have at the present time. And then we say that this little "I", even if it is small, in principle

is a kind of an instrument that is based on objectivity, you introduce a new concept which of course is not in a subjective world. And for which at the present time you only have a thought and a wish that you could become conscious, that you could become objective.

And that many times the difficulties that you run into is that you consider your present state as something that ought to change over. Your present state will not change. Not immediately. And it will never change directly by any kind of an activity on your part. All that you will try to do when you try to wake up is to establish something that does not exist now, we call that "I", which has a very definite functioning, and mostly in the beginning, devoted to trying to be an objective faculty which then you might say observes and collects data about your unconscious state. And this unconscious state is still the way you are in daily life, with all the different functions, everything belonging to your personality, and it continues in exactly the same unconscious state. The difficulty of trying to establish something that is objective in the midst of that what you are so used to and with which you live and which really constitutes ninety-nine percent of yourself, is exactly that in that kind of surrounding, even this wish of wanting to have something objective is not easily realized, and the actualization of actually the formation of something that starts to function in an objective sense regarding that what you are as a personality, indicates of course that there has to be a separation of some kind in which for the time being you have to assume and you also have to do as if this little "I" starts to exist and although your efforts in the beginning will of course be subjectively tinted, that gradually out of these kind of experiences of an observation recording that what you are as "it", that is as a personality, will enable this little "I" to grow further and start to function in a different kind of a way.

This I think you have to be very clear about in all discussions because many times you talk about wanting to change your unconscious state. Leave it alone. It will be there, it will change ultimately, under the influence of something that is of a higher and a different kind of a quality, and as I say if "I" actually becomes sufficiently grown up, that it is not only a faculty but actually becomes an organ which then starts to function in an objective sense, that in the presence of that kind of objective something of a different level and higher than your unconscious state then of course that will have an influence on the condition of your unconsciousness like exactly as if the sun is in the presence of snow, that the snow will melt, unconscious states in the presence of a conscious state will also change and then will gradually adapt themselves to a

condition of consciousness, and not any longer continue in the direction of unconsciousness.

So when you now realize that the question of Work involves the possibility and also the experience of knowing that something is different and at the same time that something is not different and that the "I" means an addition to that what at the present time you possess, then you see that there is a separation between two things: one, trying to function in a conscious manner and the other continuing to function in the regular way which it always is doing and has done. We simply say there is a difference then between "I" and "it". And whenever you now try to describe "I" for the time being "I" is nothing else but a little recording machine, gathering data about yourself, about "it", we say, "Looking at it". But not looking with eyes because the "I" is not that kind of an organ as yet. It has no eyes. It is an "I". It means that this "I" has a possibility of becoming aware of the existence of yourself. That is all.

It is the recording of a fact of "it", you, your personality existing. And your personality functioning in the ordinary way is now being observed by this little "I" and the "I" makes records of it, as if it is gathering facts about yourself which facts, since they are objective, are truth. There are not many of them in the beginning, the little "I" is too small, you don't know how to feed it, you don't know what to continue with and how actually to maintain it, and the influence of your unconscious state is deleterious to the existence of "I". So you are in a tremendously difficult position in trying to create something in a surrounding that has an enormous amount of animosity and surely no friendship and no help whatsoever, and that in that sense that whenever you wish to Work, and Work on yourself, that you are up against it because you are going against the grain, you are doing something unnatural, something that does not belong primarily on earth, and it has to do with the existence of yourself which has a quality also not necessarily of this earth, and the sole reason for that is that that what has to be developed is something that the person is interested in, in order to grow and evolve from the condition in which he finds himself on earth.

And in that sense, that what can develop in man has to be of that kind of a quality, wishing to evolve, and the realization the such evolution is necessary because he finds himself in two ways bound to earth. One is that as a person living on earth he has become part of it, and the earth, and mother nature is not willing to give him up because he has a certain function to fulfill on earth, and that was the reason he way born. And in the second place, that what is really man, and should be and should have been stayed that way when he was born is

because of his education covered up with a great deal of - let's call it data - belonging to earth, which are very useful for the existence of his life at the present time the way he has to live here, but that in reality, the aim of man in his evolution should be to develop something, we call it a spiritual form of his life, or perhaps his inner life, or sometimes his essential being, which then should be freer from the bondage of earth. And that the whole purpose of wishing to develop consciousness is really to hasten the process of becoming free from that what now binds you instead of having to wait until you die. And it is usually the bondage of your body, your physical center which prevents you from doing the things that you ought to do and even at that you don't know that you ought to do them because our education is not adjusted in that direction, we are mostly, surely 99% interested in making a good life on earth and becoming a good kind of a man.

So there are two things involved. One is the possible evolution of a man, you might say to try to get away from earth as soon as possible and to unite spiritually if he can with that what is of a higher kind of a nature, since it is also in his nature that he should be united with that what is higher. This question of evolution of course is inherent in a man when he is alive because then he wishes to grow. If he has no desire, no particular ambition and no aspiration, then he is not alive. He is already dead although he may be walking on earth. For a long time, he will have to stay in that body, and simply he will do whatever is required as far as ordinary laws are concerned of unconsciousness but he will not have a chance then to develop in a certain direction by developing that what at the present time is covered too much, and about which sometimes he is ashamed. Because it is not as yet acknowledged that a man consists primarily of two parts, one of his body, and the other as represented by a possibility or at least the potentiality of his emotions.

And by emotion now I mean the motivation for the conduct of his life in relation to that what he is on earth as represented by earth as part of that what is the solar system for us and that what is inner life in him in which the solar system and the sun is represented symbolically by certain parts of himself. So that the growth of man is dependent now of starting with what he has, trying to grow in a surrounding which is not very conducive, and at the same time fulfilling his function and responsibility in answering you might say to that kind of a call from higher up telling him to get busy and to evolve and work for a living. Maybe that is another way of looking at religion, but in any event whatever is your particular insight or whatever concept you might have about God or about spirits or about angels or about heaven, about the hereafter or whatever it is that you consider within yourself as something that is worthwhile

and of more value than that what is on the periphery and of course for that reason it doesn't matter what kind of words you want to use, something is in man which aspires to become something else and if possible of a higher nature.

That I think is inherent in the definition for man. If he doesn't have that he cannot have any particular interest in wanting to grow and then if he hasn't got that kind of an idea about himself and he's satisfied in his smugness the way he is then naturally Gurdjieff or ideas of objectivity have absolutely nothing to say. The person who is on earth in the way he is and satisfied, who has no question marks, who has no particular problems, who is really accepting everything simply the way it is and leave it to Mother Nature or determine it in accordance with what he thinks he is astrologically that nothing can be done about it of course after some time he will follow the line of least resistance and gradually go down, I wouldn't say, down the gutter, but in any event he will continue the way he lives and he will die, simply and - you might say - return to dust because very little of his spiritual existence will even remain in existence, and its still question of if after he dies it still will have his name.

So we talk in Work about desires of a certain kind. And the desires have to be very qualified because they are not ordinary mundane desires of the satisfaction of one's self on earth the way we are and to make a little better living or to be able to get along better with other people, but that it has to do with an inner state, and that the desire for man when he has problems is that he wants such problems solved. And that the motivation for Work realizes then, very definitely that he is as he is and quite incomplete the way he is and that there is still a tremendous amount of work to be done.

Now I want to say these as principles so that you won't forget them. And that the kind of questions that you now ask if you wish, have to do with your attempts to wake up. The question of being awake is naturally based on the method that you have to follow in order to try to become objective and by that I mean, to try to become a conscious person, and that even for the time being, this "I", functioning as a beginning of consciousness, ultimately must become part of a person and that gradually the personality will have to change in becoming an individual, in the proper relation to that what is of a higher kind or nature or being. And if he himself in the sense of having now, and being a man - being conscious - having a real conscience and having also a will - to do whatever is required of him to be done in this world or wherever he might be, that after a little while, that what now takes place in man will give him the possibility of more of an insight of knowing why he exists or was born or that it will give him a certain amount of control of being able to do and that the emphasis constantly is on doing - not thinking, not feeling- but the actual

application of that what you know, what you feel, and that the steps in the right direction in trying to develop this dexterity of becoming conscious is simply based on an application of that what you now know, and trying to find out about yourself by means of such an application.

So that then the three rules necessary to understand them quite clearly, about what is Work on oneself, do they consist in the first place in an observation process in which "I" observes "it" and records the facts about "it" and that we limit for the time being again, that what has to be observed, to the physical manifestations of the body. Not considering at the present time the functions of the feeling or the functions of the mind. But all the time having in mind, of course, that ultimately one ought to be able to be objective also regarding any kind of a feeling process and any kind of a thinking process. That in the second place, this observation, if it is understood correctly, and if it is done in an objective sense, so that the facts as recorded by "I" become truthful and absolute, has to be impartial regarding that what is being observed. This is tremendously difficult because whenever the ordinary mind is trying to become so- called aware, it is subject to two things. One is the influence of the feeling on that what is recorded in the ordinary mind as a fact, and the second is the effect of that what is mental processes regarding certain facts which by association usually will indicate that the fact as received now in a new way or rather which as a new fact entered into one's mind, is immediately classified. To go against that, and this is the particular way subjectivity works, to go against that and to establish an objective faculty which functions, that has to fulfill in the first place this first requirement, observing; in the second place, that observation has to be impartial and in the third place, it has to take place at the moment when it happens.

This question of the moment is perhaps difficult to understand because we think that we live in the present. Our mind is not capable of understanding this present. It is capable of understanding anticipation in the future, it can by memory recall, it can live in the past, it can live in the future, but it never records at the present moment. It is an extremely difficult concept, as any of those who know something about Zen Buddhism will know that it is a requirement in order to free oneself from associations and that at that moment there is a possibility of timelessness which is objectivity as seen from the standpoint of subjectivity. So that the three things that have to be fulfilled in any attempt of wanting to Work on yourself start, of course, with observing, start also with trying to introduce impartiality, that is in reality that what I see I accept for whatever it is without any wish to change. It means the recording in an intellectual way without interference with any kind of a feeling, so I

separate the influence of my feeling center from the process of the mind. And when the mind continues now to record such facts, they also are lost in the memory and then can become available for use by anyone whenever he wishes the real truth about himself. And in the third place, this question of the moment, we use the word simultaneity for that, instantaneousness, at the instant when it does happen it has to be recorded, in order as I say to free oneself from associations and also in order to understand by experience that what is meant by timelessness, because the moment is the only kind of an idea and it is not a second, it is not part of time, it is timeless, otherwise it wouldn't be a moment. You can say it is a second, but even a second is limited in its time length. Time, when it is a moment, is a point. And the point then has no dimensions in any sense of time, not even in the sense of space.

This is the most absolute value that a person could experience, together with something that is in him which is also of an absolute value in principle but which at the present time doesn't appear because it is covered up by different layers of our present cultural civilization or education. Gurdjieff calls that Magnetic Center. It is a center of a person in his essential existence of life. And for that reason it is a quality which makes life as a quality alive which then in man represents in him a life force and it is magnetic because it is attracted to that what is the totality of all life and it is a center because it is very small and centrally located within, without being able to define exactly where it is, it is something that one can become aware of at certain moments, of saying this is that what I wish to protect if I want to continue to live, on earth or anywhere else. These two things man is capable of, having a concept of, and that makes man different from an animal. It makes man able to realize and to have a possibility of insight of that what might become, which at the present time is not there, but because of that he realizes he has the potentiality of being able to develop further. And that then with this as a desire on the part of man, he has to find a way of how to get out of the bondage of earth.

This, of course, is the idea of religion. That one unites with that what is of a higher form of being, and if one calls it "God" or if one calls it half way - semi-God, in any event it is something that is away from earth which for the time being simply functions as that what is higher towards which you wish to strive. And that it is related towards yourself in your own possible development. It is that really what is in man of the highest kind of quality of emotion which sometimes he will call religiously as if it is the voice of Conscience within him. Now this as a center, not very much developed, has a quality not of this earth the same way as moment is not belonging to this earth as we know it. And that Mother Nature prevents a person to grow out and leave

this earth because that what is required by Mother Nature is the continuation in some form of life as represented by a human being in order to establish and to keep in balance a certain way where man and mankind happens to be on earth in relation to the planets and the sun, and on the other side in relation to the moon and Anulios which is a little bit of a planet off the moon and which represents in the cosmic ray that what is the growing point of this ray from the absolute positive to the absolute negative.

Now this is a little theory. So don't let me talk any more about it but I want you to be quite clear because you're not, on that what is required for having an idea where you want to strive towards and that all the time you can answer your own questions if you remember this very well what are the principles that are involved and you then will know that sometimes you just talk, talk, talk, a great deal of nonsense which only has to do with the condition of earth and actually with a wish that you would like to become different and that there are many things in life that are obnoxious and that you think you are entitled to a better deal of cards as it were and that what is measured out to you really should not belong to you but to someone else and also that, of course, you will blame many conditions and other people for the kind of fate that has been meted out to you.

All of that, of course, these conditions on earth you can describe and you can like them or dislike them any way you like. But whenever you talk about things that you experience in ordinary life and you want to look at it from the standpoint of using them in order to try to wake up you always have to introduce the attempt that you make for the utilization of such opportunities to wake up. And that if you stay simply to the description of that what is taking place without ever mentioning any kind of an attempt or an effort to become aware or to become objective or impartial or even to try to wake up or to get hold of yourself and to realize that you are what you are mechanically as you are, that in that there is still the desire to see if you could become impartial regarding all of it, then, of course, you are not talking about Work at all. You just talk about ordinary conditions. And you can do that whenever you feel like it.

Whenever you come here for a group you talk about Work only. And you can make any kind of a quotation you like and you can make any kind of a reference to any books that you have read. And you can discuss any kind of an experience you have experienced but all the time, what have you done regarding Work? That is, how often at such a time did it occur to you that you ought to do something about it in the sense of becoming aware or at least that

you made an attempt to become impartial? For the time being I say we leave out this question of simultaneity because it's really difficult and at the same time if you're really impartial, I would almost say automatically it will be taking place at the moment that you experience. So don't worry too much about it.

Now what kind of tasks have you given yourself? What kind of task would you want? What are the different things that you are up against? What is there in your life that is the least conducive to be reminded of Work? And conversely what have you done in the more easy or simple conditions of your life when you have tried to solve this extremely difficult problem? Because you see if you try to do it at times when it is already so difficult, you're a fool in making an attempt. And many times you talk about conditions when it is utterly impossible to even to think about becoming conscious let alone that you can make an attempt. The time to start is when the conditions are very simple and when there is practically nothing really that binds you. And if you then could find the observation of certain movements of yourself or the behavior of yourself in a physical sense in which there are no particular feelings involved at least you will have a chance that at such a time you may be able to be aware or at least, if you can maintain it to be awake for a little longer.

By awakeness I now mean the continuation of a state of awareness. By alertness I mean that one is alive to that what exists in an ordinary sense, unconsciously, without introduction of any impartiality and that the alertness - this being alive, this seeing as it were this or sometimes recollecting, sometimes being up to a certain point in which you know that you are alive well enough - that has to go over into a state of observing. And observing is now a special term which by us is only used in connection with Work of Gurdjieff. So it is not observation in the real sense as we know it in ordinary life, but it is observation in the real sense a la Gurdjieff, which means that I make an attempt at the same time to become impartial to that what I so- called notice in the sense of being aware of the existence of that kind of a fact only.
We can talk more about that in detail if you wish but now please, tell what you wish to know, what questions are there?

Sherry: Mr. Nyland, I am not sure how to make my wish strong and based on me and my experiences rather than coming from other people.

Mr. Nyland: Yeah, I think you are right it has to be in you. And I think that the conditions very often prevent you from having the wish. And that's why I say, when a wish is there, try to put it in practice whenever you can, in the easiest

and the simplest forms. Don''t think that you can become aware whenever you are busy and engaged in certain things that require your attention. Because much of your life is based on the expenditure of an attention or of energy which you have because you want to live or do things and that naturally whenever you are doing them in ordinary life, you are engaged in that and you become of course interested in doing it well. So all of this means you become identified with whatever you are doing. Whereas the prescription for objectivity is if you are impartial that you are not identified with that what is a fact. So I put my body in the simplest way reducing the activities of the body itself to its minimum. So the simplest form of existence, if I can, I drain my thoughts so that the mind is functioning more or less because there happens to be blood and there happens to be some impressions by means of my eyes or ears, but otherwise I try to reduce it so that it doesn't really think or worry too much. In the second place that what is my feeling I want to reduce also because I don't want feeling to interfere with the fact of becoming objective. And then if I observe my body I do it with behavior forms which do not require anything special of my liking it or even classifying or describing it in a certain way when it is perhaps in a certain form of contortion.

So I take the simplest kind of things like when I sit down, like when I get up, like just when I walk, when I pour a glass of water, when I drink coffee, when I eat a little bit. All these things don't require any particular like on my part because I do it as a matter of routine day after day. When I make the bed. When I sweep, without becoming interested that it is very clean or as you said in your last tape that you do it on your knees and hands with a brush and so forth in order to make it more difficult. It's fine. But you become interested that it is so difficult. Do it very simple. Do it slow. That will give you an idea that it is not as much routine and perhaps not as habitual and the fact of doing it slow might remind you that something else is involved. But simply get up and walk to the door and come back without any purpose. And only to give yourself a chance to see your self walk. To become aware of yourself. And as you walk. As you walk slow. As you turn around. As you do this or that - make movements with your hands sit down again, get up again, move your head left, right, whatever it may be, do this, do that, make a fist, open it up, all the time something can be in your mind functioning as if it is objective regarding that what is the total behavior.

Ross mentioned tone of voice. Flexibility of the voice. Not in that routine fashion that I always use. I very often use a special kind of a voice with a special kind of a person. But change it about. The way I answer on the telephone. High, low, maybe with a certain rhythm, maybe stuttering, maybe a

certain hmmmm like this, or maybe “halo” whatever it is, I use my voice for the purpose because it is strange. I’m reminded. I do it for a purpose. Absolutely nonsensical as far as regular earth is concerned. People will say, “What’s the matter, are you sick?” And of course they have a perfect right to ask - but they are not interested in what I’m interested in when I want to Work with myself. And I use my body for the purpose of putting it in all kind of different conditions so as to be reminded that something is at stake for me and I want to develop this “I”.

I develop “I” whenever I give attention to the “I” existing when I ask this little “I” to observe me, I split my interest in that what has to be done in ordinary life and I allow it as much or as little energy as is required for the maintenance of that so that with this, a certain wish must still continue to exist that I now want to channel in the direction of wanting to becoming objective, and by that I mean that I make an effort now at that time to create something of an objective kind which I call “I” and I tell “I”, “Go ahead and look at - observe” - so that then I experience something that I call awakening, or being awake.

This experience that I have in the beginning is as if something else is present to me in the form of light. That what I now experience in the waking-sleeping state is a certain form of darkness. I can say it is an experience as if it is more conscious. But perhaps I don’t know much about it. But I also know that whenever I make an attempt, a real effort to be awake to myself, it is at such a time, time stands still. And still I am, and I’m aware of myself existing and still my ordinary functions don’t really function, or they don’t function in my notice because I don’t pay attention. Scrubbing is good. It is perhaps unusual. But every once in a while, wait. Don’t go on mechanically. You lose yourself. Any kind of activity. Immediately when you start to talk to explain things. Of course your voice can be in a certain way. Before you know it you’ re caught and you’ re unconscious. And you keep on talk, talk talk until maybe after a little while you remember, “Ah, perhaps I should have observed myself, I should have been awake. I should have made an attempt that something of this “I” could exist.” So the more involved you make yourself in ordinary life the less chance you have. Try it when you get up, when you put your foot out of bed, when you get up from the bed, when you dress, when you wash. Take a bath or a shower. Do it slowly The soap, soap what you wish. Rub it in your eye if you want to. You see what I mean. It is these little things.

And don’t try it with other people. You become identified with it. You lose all your energy. You go out to them. But if you butter your bread, again, do

it slow - do it fast, different from the mechanical forms of behavior. And then you have a chance to see yourself. Walk to the door. Come back. Sit down. Nothing is involved. No one, not even you can say that you walk beautifully to the door. Just walk. When you sit in conversation with other people and you don't say anything, and you do this - maybe. That's enough. Or maybe you do this. Or maybe this. And you now become aware of the movement of your body. If you don't want to show it you move your foot or you sit with your hand on your knee and you do that. Nobody will ask you what you're doing it for. You know why. These are the little things. Then you have a chance to have energy for that simple purpose and then you have a chance to develop something that can start to grow.

I say it is something that is built perhaps on one cell. That the little "I" is no more than one cell. But the cell has life in it. of a quality. And what you wish is to make it grow so you create the conditions in which it can grow as well as you can. It is as if the little "I" exists and there is a cloud. And all you do is to disperse the cloud so that the "I" can actually have a relation with you. You continue in whatever it is, but something is there what happens to be observing you. And when I do this, this is not conscious. It is just a form of behavior. But that what is now behavior can be observed by something as if outside, which then seeing this and observing it and being impartial to it records the fact of this activity. But I'm not even describing that I make movements. All I do is to exist. And to exist in a sufficiently live condition so that that what is here is not dead matter without moving so that the object that I look at through a telescope is at least a little bit dynamic. You see you make it too difficult. Start with the very simple things as I say in the midst of (- - -) and don't talk. If you want talk, talk a little bit differently.

When Ross related about his experiences with tone of voice. What I missed out of it was the change of his tone of voice. He talked in exactly the same way as usual. That was awful. If he wants to report about an experiment about changing tones of voice, I would say (exaggerated example). He could go up and down with his voice - then I would believe him. But he's making it very difficult because he talks about something he did and he doesn't show he has done it. Or rather that he has an ability that he has acquired, he has done it, then he would show that that was a result of his work. You see what I mean. If I get excited in an argument and I say, "Oh but I Work, Oh, but I Work", I know that I'm not Working because my whole behavior as manifestation is as unconscious as it can be. And I'm completely immersed in my attitude - posture - whatever I do when I tell further that I am Working - but of course I'm not. And then I say, "Yes, I really Worked" - it's different. Then I have to

recognize that at such a time, you could have confidence. Because you know that the person, in saying that, is weighing his words and also using at that time his manifestations to indicate that he was really awake and he is still awake as a result of that attempt. You see what I mean.

(- - -) you will see, but you must make attempts in the directions that it is - for you are capable of doing. And whenever you try to do something that is too much, admit to yourself it is too much. Admit that you were asleep. And then say, "Now I admit it, now I wake up to make up for that what I have failed in." The constant desire for Work has to be based on a realization that one is unconscious And that one wishes to become conscious in the real sense of the word by the acceptance of that what is unconscious so that that what is now accepted is accepted by something that I call an observer, which is the little "I", which observing me, sees this unconscious state, but also recognizes in it a desire to become conscious.

Man is a strange kind of creature when I say he has two things that link him with a possibility of a higher form of living. One is the realization and the concept of a moment which at times he really can become quite conscious about and the other is that what he knows is his real life and it is his magnetic center which sometimes you might say knocks on the door in order to be let out. It wants freedom because it doesn't wish to live in the prison of a human body. And these are the two things that whenever I say, "I have not done what I should have done although I knew that I perhaps could have done it, and I wished I had done it". That at that time I say, "This is the form of life that is within me and wishes to become expressed and now I'm sorry - you apologize - to that what is your magnetic center - "I'm sorry I forgot but I will help now - I will make up for it - I will now open the window at least so that you can have a little fresh air".

Each opportunity at that time when I realize that I have not done what I should have done, then I do. You see, I don't wait. It's not that I feel sorry. I admit I am sorry. I admit that it would have been better if I could have been awake, but I wasn't. But I'm not going to be sad about it. I simply say, "Yes, that's my unconscious state. That is what I am. Yes I realize. I accept this now as I am. But now-" and then I wake up. Each time I say that I have not been awake, that is an opportunity to be awake because each moment as it is going through me attached to time, as time flows through me, is for me an opportunity to be awake and each moment is the same, because each moment is absolute. Because of that it is the same. Therefore there is always the opportunity to be awake.

That answers it? All right. Now you Work, Sherry. Because you know. And you have a wish, I know. And you can. - Yeah.

David: I would like a task.

Mr. Nyland: But David you remember the understanding we had. That is, (- - -). It may give you sometimes struggle from yourself. Still you have to surround yourself, outside as well as inside, with that what I just now talked about. The reality of your life. The acknowledgment of that what you are, essentially. Religiously as Rose would say it, she would say you're a child of God. Sometimes one doesn't want to use that kind of a terminology for it may not have that kind of a meaning. But in each person at certain times there is a realization of something existing. Something that you cannot define. Something that you know exists and you almost are afraid even of looking at it and it goes out every once in awhile in a certain activity or in a certain thought or feeling or the way one looks sometimes or sometimes in which one wishes to produce something extraordinary as a creation in art or in whatever form that one is engaged in. This, whatever it may be in man is something of such high quality that he is afraid even of showing it to the outside world. And it's quite right because he has to become responsible for it and it is for him the representation of that what is alive in him and sometimes he says, "It is the kind of quality that in principle links me with that what is of a higher something - being - above me." Sometimes one says, "That what is endless within me, that what is endless outside of me." It's the real meaning of the macrocosmos and the microcosmos being the same in principle.

At times in your life in your day. At times when you are busy. At times when you take off a little time and you sit then for one moment by yourself, and you contemplate, and you start that way. It is like a meditation. You start that way. It is not the way you end. Because the way you end is without thought. And you end without feeling. And you try by means of putting yourself in this kind of a state to relax and to bring everything to as low a level as possible so as to give a chance to that what is alive, you might say to come to the surface without being hurt and without being afraid. And you must not be afraid of coming in contact with it. So you do it when you are alone. All alone. And you don't talk about it. And no one knows. You are the only one. And that what is within you is your conscience, that knows. Because that is like God and that is where (- - -) or a child of God in having the quality of that what is Godlike in man. The realization for yourself during the day three or four times to come to yourself in that sense and to really come to grips with the idea that what are you and that what is still within you, Holy precious,

sacred, and wishing to be acknowledged by the rest of you. The division between that what you are and the outside world and whatever the personality is. And whatever has constantly covered up this particular reality for which sometimes as I say one is ashamed and sometimes one is actually interested in protecting it because it is the highest kind of thing within man that he knows he is responsible for. At the end he is always responsible for. At the end he never wants to lose that form of life. He will fight against death if he doesn't understand why his life happens to be encased in the present form. And this form of contemplation you start by the relaxation of your body, by the reducing of that what is mental and whatever is feeling. The reducing and draining process. Give it time, and then at that time when it is, you might say, at its lowest ebb, there is a possibility of a recognition and then you say, "But - I - Am". At that time. That's your task.

Bob: May I have a task, Mr. Nyland?

Mr. Nyland: Yes, Bob. Your task is very much like this. But the task is much more for recognition that you can in a moment realize that you exist. You don't have to go through the draining. There is something in you that is very, very beautiful. And without being proud about it, you can be very happy that it is there essentially as a quality with which you are already familiar. And simply you are sometimes very sad that it is not there and could always be apparent. And you hide it by means of different things because, as I said, you are uneasy in the presence of it, simply because you do not use it enough and you do not allow it to come out at the time when it could come out. When you Work. When you do ordinary work. And you make something. And you want to do it right. You want to make it really lovely. At such a time that you really - let's say it may be carpenter work, maybe something that has to be polished. When you polish it, whatever it is that you have of wood or what and sandpaper or a file and that finally the touches that you give on it. You take your hand and you put it to the surface that is polished. Then you move it, then you hold it for a moment as if at that time in your hand you have a sensation of the polished surface and at that time that what is really you is in between your hand and the piece of wood. The recognition of that when you allow it at that time to come to yourself will give you life in a certain way and the recognition that you really - that you exist and that you exist for a purpose. That's your task.

Yes Alice.

Alice: I'm wondering why everything is so fuzzy for me. Whenever I try to - well I try lots of times to observe myself and it seems all blend into a generalization - it doesn't ever seem - like -

Mr. Nyland: It looks fuzzy because you are, because you don't think straight. Your mind simply goes from one thing to another. It's very difficult to concentrate on one thing only. And when you try, at the same time, all kind of other things go on in your mind. And you allow them. That's what makes it fuzzy. You have to make up your mind that you want to concentrate on one thing only. And that any other kind of a thought that comes in you will say, "No. I don't want to think that or that. I am concentrating on this one thing." You take something in which you are physically engaged. You deliberately when you wash a dish or you dry a glass or you have a towel in your hand and you stand in front of the sink, or you use a piece of soap. All your thoughts go now to that what is in your hand and what you are doing. No other thoughts. No diversion of such thoughts. No thoughts entering about what are you going to do afterwards or that you have to buy something at the grocery store or that something else ought to be done and the cleaning. You see you say to that, "Nix, Nix, I'm busy." You say. But you have to say it. And you have to do it. You have to have clarity in this fuzzy state. And unless you want to get rid of the fuzzy state - if you really wish, you can - but if it is halfway you will stay fuzzy and you keep on saying, "Why am I this way, why am I the other?" You have to start there. When you are determined you are doing this or that and nothing else. For instance, you walk. You walk deliberately by planting your foot on the floor the way you wish and you move your body with the whole weight on this one leg and move your other leg slowly and then you change over, the weight on the other leg and plant the foot on the floor so that it holds it on the floor as if your going to stay there forever. This is the way you walk up and down a room, five times. You understand?

Alice: Yes. Thank you very much.

Mr. Nyland: But you must do it now. OK. Yeah

Dottie: I'd like to know if you collect data for the "I" when your awake or if being awake makes the "I" grow.

Mr. Nyland: The "I" exists only for you when there is a wish on your part so that the "I" then can be cognizant of your existence. What takes place in you, when you wish to Work is the creation of a wish, a real desire, that "I" might exist. It produces in one's self a certain way by which the "I" could become visible from your standpoint, and where "I" could become observant from the standpoint of "I". It simply illustrates that as if there is a curtain between "I" and "it," when you take the curtain away, there is a possibility of an exchange and "I" can become observant of you. Now one can quibble about the fact,

does “I” exist behind the curtain or does it come into existence when I pull the curtain away? I say one can quibble about that because for me, “I” does not exist as long as the curtain is in front. Theoretically I would like to assume that “I” is there, and when I pull the curtain away, I prove to myself that it is there. But for practical reasons I cannot say it exists when it has no influence on me and I cannot even see it, as it were.

So you see, leave that question. It’s a theoretical one. And leave it alone because it doesn’t matter. It has to do with the question of the existence of infinity in the midst of finite forms. And whenever I say something exists in the sense that it is omnipresent, it must exist now, even if I am not aware of it. If I live constantly in limited forms I cannot be aware of something that is unlimited. But for the time being I am only interested in the times that the “I” can actually function. And I make this effort now by creating a condition in which the person is simply opened up. You see, the opening up of this person is from the top down. You see it is not from earth. If you remember the story in the temple, the curtain that was there, separating the Holy of the Holies. And it was then torn as it were as if the hand of God came and opened it up. This is the way it is with “I”. The dispersing of fog which is between “I” and “it”, and that what is my wish creates a condition in which the fog has to be dispelled. Then “I” exists for as long as there is this desire on my part. When the desire disappears, the “I” again disappears pragmatically. That is, for me, it does not exist. Again I leave alone if it has absolute existence, it is in existence.

There are many things that I cannot perceive. But if I develop I get extrasensory perception. There are certain things I know exist and for which I need an instrument of proving that they do exist. I know sometimes by the results that infrared rays exist. But I cannot see them because they are outside the spectrum on the one side. I know that ultraviolet rays exists, and I know their chemical actions on certain photographic plates but I cannot see then outside of the violet. The limitations that I have in my eye is simply that I can see one spectrum only. And there are many many spectrums. And many rates of vibrations which sometimes people with more sensory perceptions can see or become aware of, like a dog sometimes can hear sounds which I cannot hear, simply means that I am not developed and that my mind or whatever my organ of perception is is not sufficiently sensitive. So now the question, “Does “I” exist for me in my unconscious state?” Of course there are thousands and thousands of times it will not exist but if my state becomes of a different kind of quality that then I will have a certain condition in which the perception of “I” is even allowable or that I can then be cognizant of the existence of “I”

when six months or six years or six hundred years ago, I couldn't even perceive it.

Much of this is still theoretical. The only practical way is to see if "I" is there when I make an effort and if something takes place then as if "I" is functioning so that then the affect on me now being observed by "I" is under that kind of an influence, you might say, changing. That would be the proof of it. And I cannot give any other proof. Because no one else can see my "I". I can believe that they have it, the only way I will see it is by their behavior. If they say they are conscious, their manifestations must indicate it. And if it is just a little bit of theory that is still there in their head, without practical application, of course, there is no value, neither for them nor for me. You see what I mean. See it as two different things which can belong to it. But in which that what is "I" crystallizes out and becomes noticeable when the conditions which I create are conducive for it. Let's say it this way. Clouds do not exists but only at the time when the moisture in the air is too much for the air to contain. It means simply that it reaches when it reaches a dew-point at which that what is a cloud has to crystallize out and becomes a cloud, the humidity of the air is too much for the temperature and the condition of the air in which it is to contain that quantity of water. And when the temperature is lower there will be a cloud or fog. As soon as it warms up because of the sun, the cloud disappears. It's exactly the same with "I". "I" becomes apparent to me when the conditions in myself are such which I create as a result of an effort that then "I" can exist in that kind of condition. And when that condition is not there anymore, "I" disappears from my vision although in reality it may still be there.

The question of infinity is a very interesting one. Particularly when we talk about it in finite terms and very finite perception organs. The incapability of some people to see flying saucers and when others can see it may be because they are a certain form of medium which is perceptive. Apparitions. Contact with spiritual world. All of that belongs to that same kind of classification. In general, ESP. And the ability, surely, as far as different people are concerned who are differently sensitive is exactly the same as color blindness. Someone can see a few distinctions, others cannot. It's a limitation. Exactly the same as people growing up. Some remain a pigmy, and some only get to be five-foot-five, and others are six-foot-three. It's inherent in them. Each form on earth is limited to the form. There are always limitations on earth. Limitations for the growth of man Limitations to the thickness of the atmosphere. Limitations to that what are mountains being raised up at a certain point because of certain volcanic reactions. Up to a certain point and no more. The total quantity of all matter existing is definitely a quantity without having any chance to increase.

That what is energy never is lost, but never will be made. All these concepts belong to that what we call natural law. And whatever is psychological law is subject to exactly the same kind of limitations. The mind can only contain so many facts and then it is crowded. And unless something is done to empty it, the mind cannot function because it is too crowded to move. Too much compilation of data in oneself can increase knowledge but will prevent understanding. There are hundreds of examples of that kind. It doesn't matter you can fill them in yourself. An "I" is exactly the same kind of an idea. What is meant by "I", I don't know it until I experience it. Then when I experience it I may have a chance even to describe it. But you see I will not know until I have the experience. And that is why it is so necessary to go over from this theoretical knowledge of what ought to be done into the practice of doing it. And in doing it, I empty my mind because I use the knowledge which then becomes understanding and the understanding does not necessarily belong in my mind. It belongs to the totality of my being. And because of that my mind is empty and can receive more data which then can become useful when I apply it again and again it is like the perpetual mobile. All right?

Questioner: May I have a task?

Mr. Nyland: You write up what you now know about Work. For one week. Every day. What is clear and what isn't. As if you are trying to explain it to some one. Not convincing. For convincing, something else has to enter. And that is sometimes very difficult. The difference between that what is knowledge for oneself and the ability to formulate it is one thing. To be convincing, if one wants to formulate it for a definite purpose, to convince someone else, will have to have in it the quality of an emotion. It simply means that if that emotion is then instilled in the other person, the other person may become alive with that feeling of wishing to do something. So you see when I say, "write it up", it's only up to the point and it remains at that point, theoretical knowledge, formulated but clearly, of that what is Work. What is Work for you? You probably have to base it on the experience of that what you know, and you can add to it that what you think you ought to do even if you don't do it. But try to become very clear. What is meant by observation. What is meant, really, by impartiality, by identification, by the acceptance of oneself as one is, if you can describe a moment, very good. It is difficult to describe. But at least one can indicate in what direction it is. What is potential? What is extrapolation? What is expectance? What is reasonable from the standpoint of objectivity? What is Conscience? What is really Will? What is man? What is the function of one's brain? To what extent is it divided? Why is there a difference between the reasoning of the mind and the conclusions of one's heart? Things of that kind.

Try to think about it. You can quote. You can copy from what someone else has said. It's all to the good. It doesn't mean very much, if it is someone else. Your own word. That what you know as a practicality in your life. That's what counts. Nobody else will count. What is right for you is you. It may not be right for someone else. But you have to be clear. And that what you know is your own has (- - -). Try it for a week. Work on it every day, a little bit. All right? Yes, Margaret.

Margaret: Is there a direct relationship between accepting myself as I am, and accepting other people where they are?

Mr. Nyland: Of course there has to be. But in order to find out first what conditions are as they are, I have to start with something that is within my means. For myself I may be able to find out the relationship between a motivation and the manifestation because I am in that sense more familiar of course with myself. Sometimes I can judge the manifestations of someone else by what I think is their motivation. And sometimes I can say that I can read on their face what they are thinking. It is something that is of course related, particularly when I understand other people to be the same as I am. And that all of them are automatic and mechanical and unconscious. If I put it on this basis, then I will say, "I will understand people in their mechanicality because I know my own mechanicality and if I were in their (- ase) and understanding that what motivated them mechanically the conclusion has to be that they behave the way they are."

So now it is twofold. I accept myself as I am when I understand that that what I am manifesting is a result of that what I really am and how I have been brought up and whatever I consider now my unconscious state of behavior. This I can accept of myself. The second is that if I am mechanical, I can certainly assume that everybody else is also mechanical. And that therefore my understanding of them if I understand their mechanicality, I will not be surprised to see that the way they are, the way they are, they have to be the way they are because they are mechanical. So now this particular exchange you might say is reciprocal. That what I understand of myself I can use for understanding others, and what I now see in others can help me to understand myself. And in that way, of course, I accumulate a great many data which are not primarily my own, but which are useful for me in my own development, particularly when I am now looking at certain things of myself which I've never seen before and which come, you might say, into light or are lit up because I pay attention to them. At the same time in this kind of consideration, the emphasis is always first on myself because as I say that is a domain that is

within my reach. And later on, that what is developed in me, if possible as an objective faculty, in the acceptance of myself as I am, I now can use in order to become objective to the outside world. When it is a result almost like a side result of (- - -) useful in many ways and sometimes so useful that the byproduct becomes the main product dependent entirely on the conditions where I happen to live. But one never must neglect the reason why the manufacturing plant was set into motion. If I want to make sulfuric acid that is my main aim. But in the process I may make many other things let's say like sulfur which is also very useful for the rest of sometimes maybe it becomes more important from a business standpoint to go in that direction and forget a little bit about the sulfuric acid.

But you see my main concern as a human being always remains myself. And that with this as I now can manipulate myself and I understand myself for whatever it is that I am and that I have control. Logically as a man on earth in relation to others, my task would remain quite selfish and will just remain contained within myself. And that, of course, as a result of this kind of Work that one gradually has to find the proper attitude in the relationship towards one's fellow man. There is no question about it that I have a task, but I can only fulfill the task when I know that what I am, I could give. If I don't know what I am, I don't even know what to give, and aside from that, I don't know how to give it. And moreover I don't know what exactly to give in what form for someone else when I don't know where they live. But you see ultimately and many times we talk in steps, that what has to be done first, and then the second and then the third, and then in the end surely one has to understand people as they are, and love them. Love of mankind is the ultimate aim of man. We don't get there, I know. And if one is God, then one can love one's friends and enemies. And at the same time, the aim, even if it is far away, is an indication of the direction in which I have to go. All these things help, but it is not a question of the accumulation of data. It's not a question of being serious. It is a question of honesty, regarding one's own Work, in trying to find out what are facts in an absolute sense. This is honesty. Seriousness, I can take facts even if they are a little bit tinted by interpretation. But in honesty, I can only have absolute truth. Yeah.

Questioner: Mr. Nyland, a task - do the tasks have the same characteristics as the vows which are discussed in the Oragean Version?

Mr. Nyland: Usually the vows are much stronger.

Questioner: If I were given a task, and I succeeded at times and I failed at times, how am I in the end to view that task?

Mr. Nyland: The question is that sometimes, the task - either one takes it on oneself or it may be given - is to test out what you can do. Sometimes a task is much too difficult. But it is far better to realize that it is too difficult and to admit it. Otherwise I will not find out what really my capacity is. If it is a task I can do, it is no task If it is a task which requires just a little bit more than I can do, it could be very useful because there are always will be a point when automatically I would stop, and the requirement of the task is that I should continue to cross that point where I usually would give up. And I will do the task many times for that particular purpose where the task has been given by someone else, because then I will feel an added responsibility. With tasks a person has to learn that he has a certain desire, which, when he has the desire and it is reasonable, has to be followed up regardless of the cost. It's the only way by which I will find out what I really am, what I am capable of, and to do away with funny notions about myself.

So with a task, it is like a measure. I measure up to that what I think the task is. Now, if I tried a task and I cannot do it, I gain knowledge about myself. The next time I say, "I cannot have that kind of a task, because it is too much". When I continue to give myself tasks which are too much, I am a fool or I get terribly disappointed, and I will be embarrassed even to give myself another kind of a task because I know that I am licked before I start. Tasks, when they are a little too much can give me wisdom about myself, not to overshoot the mark I have to learn to find out what I think I can do and then add as it were, ten percent. This is the determination for myself to have a little bit more of an effort than the amount of energy that I have available at a particular moment. And when that moment is there and the energy is exhausted, I have to draw on something that is real in the semblance of a will, having to overcome a difficulty in which then at that time I will muster much more energy for that particular purpose in focusing it on accomplishing it in taking it away temporarily from other directions that it otherwise would be used. This is the task. Because a task then requires that I have towards it an attitude of either I do it or I don't. And if I don't do it, I'm not worthy even of considering a task.

A vow, involves my life. When I take a vow, I mean it. I mean it with all my heart, my body and my mind. A vow is a prayer. A task can be done by one or another or another center, at most two, never three. As soon as all three centers of myself are involved, it is a vow - and I'm willing to die if I don't fulfill my vow. My vow is extremely serious. It never should be taken unless it

is for a purpose that will mean for me, life or death. It is in the accomplishment of it, I will remain alive. If I do not do it, I will kill myself. We only talk about tasks. Yeah.

Questioner: Yesterday morning daddy gave me a task to do one thing very slowly, which I did at work. I was back in the corner by myself, and just cutting paper on a paper cutter and I was able to be - to observe the body, but sometimes I seem to get tied up in thinking - I seem to go at it sort of backwards in a way - I know it's not thinking about it, I know I don't visualize the body, and then I come down to a blank - where I don't really know what it is. I feel that I've only been able to have just an increased alertness to the body. I don't feel as though I've had any experience of awakening at all.

Mr. Nyland: I think at times you might have a little indication of some kind of an experience which is a little different from just noticing it. I don't think it lasts very long and I think you become very much engaged in having to do it slowly, so that your thought is constantly identified with that. As a result there is little left for wanting to become observant. But set certain things in motion in a certain tempo, and then you must leave it alone and let it run on it's own when you have set it in motion. And then when it doesn't require that kind of attention, then you can be open to the awakening. To be awake is an openness. That is, to put oneself in a state, willing to receive, as if "I" wishes to look at it. As if something comes from "I" towards you, as if the observation is in "I", which you allow to enter. It's exactly the opposite of focusing. In focusing, I'm tense. I wish to pray to God so that God will recognize me, but when I keep on talking to God, I'm constantly trying to go from me to God, I interfere with God coming towards me. You see, it is a one-way street. And I wish to be on the receiving end. The emphasis is on "I" and that what is "it" is the receptionist. But when this receptionist is so busy trying to get the telephone number of God, God has no chance and the line is all the time busy even if he wishes to call. Relax. Whatever you're doing. Slowness, fine. It's an indication that it is different from usual. And then be open. And say to yourself, "Here I am, doing this". Say it. And change it in the slowness not only to the same kind of a movement that is slower, but add something to it. If you have to walk, if you have to stand on one foot, stand on the other. Take your time. All the time, I am ready. I am willing to receive, sometimes one says, "God help me". Sometimes, "Lord, have mercy". Don't force it. Not two!

Alice: I'm interested in what is the spiritual world, and

Mr. Nyland: See if you can get in contact with it. Then you'll find out. And if you cannot, go and ask some medium who is in contact with it. In the meantime, read as much as you can by people who have written about it, who have had some experience, or at least who have belief. There are several books of that kind. Satisfy your appetite first in that way. If you actually are interested.

Alice: I talked to some spirits.

Mr. Nyland: Did you?

Alice: Yes, and I don't know what they are and I was wondering if you could -

Mr. Nyland: Then I don't think you talked to spirits. Usually a spirit, if it's there, will tell you who they are. If the spirit doesn't disclose his or her name, they are not very much of a spirit, it's a little hallucination on your part.

Alice: That's what I wanted to know.

Mr. Nyland: Yeah. I'm afraid

Alice: Thank you.

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Mr. Nyland: The spiritual world exists, but it's difficult to be in contact with it. And very often when one has a chance, one has to be so completely labile, I call it, flexible, effacing oneself, so completely a channel, through which that kind of material, information, data, etc. will flow, that if one is in any way waking-conscious, or not so-called physically asleep, or not put into sleep hypnotically, one always has the difficulty of remaining you might say passive while it is being used, and that's why there are many media who are not very good and afterwards start to interpret and reinterpret, and cannot distinguish any more between what is telepathy and what is real clairvoyance. But read about it. There is enough literature.

So now, I'll be away again. This time I won't come back like last time I was here. You are on your own. And you have a group. And you have to encourage people to come. And you have to meet them on their ground so that you understand where they are living and why they wish to know something about Gurdjieff and then talk Gurdjieff. Never mind what the experiences of any one in any kind of a direction. It may be good, it may be bad and helpful, it

may be intermediate, it does not matter. Whenever you have a group, you talk about Work. It does not matter if so and so and so and so has said something similar. It doesn't make any difference whatsoever. It only can help you to stimulate you for Working. And that's the whole sense and idea of even reading All and Everything or anything that is connected with Gurdjieff or the ideas is that you all the time will talk about your experience and the application of that what you know Work is and what it means. It is very good to have little bits of aphorisms of some other people like Ross mentions, this little booklet, Interest of the Brotherhood, etc., of course it's interesting. So are a variety of thousands of other books. And experiences that you have had in any kind of a direction, whatever it may have been religiously that you are affected by it, or any kind of an interest that you might have had in Sufi or in Hinduism, Buddhism, or any other kind of thing that is now and it has appealed to you. Fine.

But now, we talk about Work, à la Gurdjieff This is the purpose of a group of this kind. It is not the purpose to talk about any other kind of a religion although it may be helpful, and it may be necessary to link it up with the state in which you are, and scientifically, psychologically, philosophically, religiously, artistically, all of that, can help but it has to end in how do I work now? If you don't want it, you don't belong in this kind of a group. Your group is very narrow minded. It is almost fanatic. And the reason why it is fanatic is because there is nothing at the present time in existence that you can find out, I know, and if you read it or if you study, that has to do with a method of Work. You can read the Bible. You can read the Upanishads, you can be in contact with Zen, you can try to find out what is meant by all kind of Sufi literature, and where is (tape ran out - missing words) correctly. Not simply the use of the word, and the indication that perhaps that there is something. And I say there are several books of that kind and of course many people now start to imitate a little bit of something that has to do with consciousness. And usually what is forgotten is impartiality. And then sometimes it is as if one wants to increase the possibility of the development of one's mind in a certain way as if by itself it could become refined more and more so that finally as if alchemistry means that the changing over from lead into gold will simply take place. No, there was always a philosopher's stone necessary, or some kind or other under which influence it would happen.

There is no possibility of subjectivity ever going over into objectivity by itself. There has to be a catalyzer in the presence of which - and the catalyzer is objectivity - in which that kind of a change will take place. Sometimes I call it a quanta. Some kind of a form of energy in a concentrated form which by it's mere presence will enable a change to take place from a state of components to

a state of unity or fusion. And if you can find it anywhere else, and of course I don't deny that it exists, and that if you with a great deal of labor can get something out of The Secret Doctrine, or that you actually can understand the Vedas and you can read the Mahabharata or even the Bhagavad Gita or any of those, and the holy books, all kinds of sacred books of the East, if you know something about Sufi literature and how to read it, if you know the Koran, and you can actually read between the lines, and if ultimately maybe you can understand the Bible, if you understand really what is meant by that what is being said in Essene language, that of course.

But, at the present time, where do you find simplicity spelled out of how to Work - in life - in daily life - in everyday life without withdrawing and going to a little ivory tower or somewhere being closed up in a cloister. This is the kind of thing that I mean, either you have to become serious about the wish to apply in your life that what you know, and then it will affect the conduct of what you should be and also for yourself that it is the proper place for religion so that it could become your conscience, in that what is the place of God in your life, the development of your inner potentiality. And what really should be done by a man when he finds that he is a man and wishes to continue to live in reality in accordance with certain definite rules, maybe the Holy Rule, maybe the Golden, maybe some way by which he knows how in his life he has to be reminded of what is really his aim and finally to reach the point where he can understand the place that he should fulfill. But do it. And don't fiddle around too much with all kind of other philosophies which are perfectly lovely and beautiful and at times very satisfying for your heart. Maybe sometimes for your mind. Maybe. But it will not help you immediately when you have to be somewhere in the street, people bump into you, you swear at the policeman.

The question of work in a group of this kind is that you actually talk about Work. You can use all kind of other vehicles. And you can talk about the niceties about so and so and this and that of course. They have existed. Such people had lives. Michelangelo, Leonardo da Vinci, Beethoven. Surely. What do we know about them? And we don't know to what extent they were conscious. Surely we know they never heard of Gurdjieff. But we're not talking about Gurdjieff. He was only a means of telling us something about esoteric knowledge and what is really objectivity in the sense that a man when he is alive on earth could extricate himself out of the condition in which he now happens to live. That' s the whole point of Work. And it happens to come through Gurdjieff, blessed be his soul. At the same time, why become fanatic? If you can find it in the little mustard seed, you don't have to go to an oak. But find it. And when you want to come to a group of this kind, stick to that

particular requirement. We talk Gurdjieff. Never mind what you have experienced before. Lovely and beautiful. It has brought you to this point of interest in Gurdjieff. That's all. And now that is the subject and the topic of conversation of the future, don't lose yourself in all kinds of discussions. If you do, I hope I don't hear about it.

But if you send me tapes, I have to listen to it. And I don't want to listen to all kind of things that I can find out in a book. I like to know if there is a group if they talk about Work. And if they talk about it, do they talk rightly in accordance with what I think is the real knowledge or at least the ideas as formulated in the correct manner. That's my interest. No more. I want to make sure that you don't go astray so that you don't have to make a detour later. That you can profit by what we do know, small as it is, and limited as it is, I know it better than anyone else. But at least that you talk about something that is really worth while. And don't talk about what for me is nonsense and what means simply when I have to listen to it and that perhaps every turn of the wheel that I think that something else is still around the corner and that I remain disappointed, and at the end of the tape I say, "Why did I waste my time in having to listen to it?" I won't do it, you know. After a little while I don't want to listen to such things.

But I will listen continuously to any kind of an attempt on the part of anyone who is honest and serious in the wish to find out what to do in order to free himself from the bondage of earth, realizing that he is now imprisoned in some form and at the same time that there is a possibility for him to find out, why shouldn't he be free - now? And why should the road towards such freedom be closed to him? It isn't. It is not closed. And anyone who wishes to Work, anyone who sets out and remains on the road, remains constantly having in mind an aim and wishing to reach it because it has to solve the problems of his own life and finally has to give him peace of mind in which he is satisfied and in equilibrium and knowing then what he should do that then he will continue to Work towards that aim. People can reach it. No one is excluded. That doesn't mean they will reach it all. Far from it. But the possibility always is there. Always. You find out to the extent you make that possibility into the probability and when you continue you become committed, maybe then the probability will become the actuality of living. This is the aim.

With that I go back again to New York. We will be in contact. You will send me some tapes. You give me the quality of that in principle, that what belongs to your Tuesday meeting. The discussion, alive enough with a contribution on your own part of that what is your experience and in which you

want some enlightenment or at least it will give you a chance of exchange among us. When you talk to keep that in mind and don't allow yourself to indulge into all kind of - I call it nonsensical expenditure of energies. So I wish you a good time. I wish you good Work. I wish you development. I wish you increased numbers of group members, so that the difficulty of having differences of opinions are a little bit ironed out because there is a variety of new material flowing in. After all, a group should be the representation of a man in all his capacities, and the more multitudinous a man can be, the more he can have facets to the rest of the world, the more complete such a person could be, even in ordinary life. I hope you'll have aliveness in your groups. Persist and have patience. It is not easy, but it is rewarding if you really wish to find out.

Good night, everybody.

M1182
Portland
May 11, 1967

I wrote you a little note about your last tape. I think that was the meeting when Andy and Mariam were here. I didn't understand everything of it because it was a little bit too much noise or static in it but some of the questions and some of the discussion I got and it made me realize that you really have to dot the I's and cross the T's because it is a matter of knowing what is involved and you have to be very clear about that particularly in the beginning because if you don't know the principle and if you start to mix it up, you will get into a lot of trouble later on because all the time you think maybe you get some kind of a result and it is not right so you want to interpret it in someway hoping that it will be right and it will not give you anything really. So let me just for a few moments talk about what is the idea. What is behind this desire to wake up.

The assumption, of course, is that when one wants to wake up that you are now in a certain state comparable to sleep. And we distinguish that from a ordinary physical sleep that although we physically wake-up that there is still a possibility of being more awake and that the difference between this so called waking-sleeping state which is most of our daily life and when we are really conscious and self-conscious that it is a difference of level and also can be compared to the state in which we would reach in a self-conscious state which would be more light compared to the waking-sleeping state which is then dark. And that there is as much difference between the real self-consciousness and waking-sleeping state as there is between waking-sleeping state and physical sleep. So when you compare the two with which you are familiar, when you wake up out of a physical sleep, it's an entirely different kind of a form of consciousness because when you are asleep you really don't know that you exist except perhaps in dreams which you recall afterwards because they have left an impression. But the fact that when you open your eyes and you see daylight and that everything then is light or rather that even if you wake up in the dark that you have an ability to move around and that you are then, in an ordinary sense, conscious is quite a different thing from being in bed or lying down and sleeping and not being able to move and not having any capacity even for moving or not even a wish to move.

So in the first place a state of self-consciousness has to be quite different from an ordinary state in which we now at the present time live. In the second

place that what is self-consciousness as a state is not to be compared with anything we know in a waking-sleeping state because all the different means that we employ in ordinary life as we are doing what we have to do in this world depend, of course, on that what we think and what we feel. And that in a self-conscious state there is no thought and no feeling like we know now. In order to illustrate it we use the word simply awareness and being awake. But it will take a long time before you will have actually the experience of what is meant by that unless you know that you are on the right road to try to make that kind of an effort to wake up. And that this question of not continuing in the direction of keeping on thinking and feeling and improving that a little bit or perhaps even trying to purify it or that something entirely different has to enter into it in order to bring one to the realization that there is a different level of being. That, of course, we call objectivity. And the definition of objectivity is that it is everything that is non-subjective. And if thinking and feeling are subjective then that has to stop. Whenever there is a moment of awareness or a continuation of an awareness in the form of being awake.

This is one thing that you have to know because there are differences in experiences. And the second difference is that for the time being I assume that something which I wish to create as a result of my effort starts to function in an objective sense. And again by definition it has to be something that is not subjective so it can not be part of my thought or part of my feeling. It has to be something entirely new which has the quality of objectivity. And for that reason one says that if I want to create this, I assume now that it is possible to make something which does not exist at the present time which has those qualities and is then at that time separated from me or in any event functioning in a separate way from me. And since it has to do with recording, this particular objective faculty has to have a certain form very similar to a mental activity because it is a question of recording a fact which I record by means of my ordinary mind in an ordinary way which now should be recorded by something that is similar and also has a mental capacity but has in addition that what is now recorded in an objective sense.

So immediately you come to the separation between two things, that is, the ordinary existence of man as he is and as he is living on earth in whatever he does and whatever his particular organs are and whatever his sense organs are and all the functions of his ordinary life and whatever is represented by his personality and something that starts to exist at the times when I make an effort for wanting to be awake which then for that one moment and perhaps longer, if it can be maintained, functions as a separate entity which is objective and then you might say, has been given a task to observe me. So you have to keep this

separation very clearly in mind because it is something that is quite separate from ordinary thought processes or ordinary feeling processes. Now when you say, "I am awake", you really mean that the "I" in me is awake. That is the separate function which I now try to create is awake to the extent that it observes me. And under me I now consider again the totality of my personality. So when this process takes place there are two things and quite separate from each other and in order to clarify it for oneself, one simply says that it is as if existing outside of me. This I want to use as an expression because it's the only way that I can have an idea of what is meant by objectivity. When I take something outside of me so that I can look at it, I can look at it objectively because I am not part of it. The little "I" that has to function as a result of the effort which I call now an objective faculty which has to develop is functioning as if outside of myself. The assumption is, even when it exists that that what continues as my ordinary life as personality also continues to exist so it is not a shifting from one to the other. It is the creation of something in addition to what already exists as my personality.

Now, of course, it is obvious that whenever you want to create something that is objective in the midst of everything subjective you have a tremendously difficult time. Because in the first place there is very little energy available for the formation or the creation for the little "I" and in the second place when this little "I" exists and being small as it is it is overwhelmed by the existence of my ordinary functions and I have to learn how to become objective to myself and at the same time continuing with my subjectivity. And the only way that I can illustrate it is as if my subjective living is represented by a line in time as I live in which I function with my personality and all the organs that belong to it, that parallel to that there should be an existence of another line of objectivity. This would be the ideal state in which then this objectivity since it is of a higher and a different kind of quality and has, you might say, more power or more light or is in the direction of development further evolved, that then that being of a different and higher quality can have ultimately an effect on the behavior or the totality of myself as I am. Now I say this is the ideal state in which these two lines could actually exist separately from each other. In reality that when I know that I try and I try my best that all I can accomplish in the beginning is a moment of an awareness and then my energy as represented by the effort is exhausted and immediately I fall back again into the existence of my ordinary life in which, of course, there will be thoughts and feelings regarding work but they are not work until again and again I make an effort to want to wake up.

And that I'm many times in this kind of a sleepy, half way and this time the sleep between ordinary waking state and self-consciousness is that like a twilight in which I try to open my eyes belonging this time to the "I" and I cannot do it because I am still so sleepy. So that the result is, and particularly in the beginning and you must not make a mistake about it because as soon as you think that you are already prescribing a line of objectivity you're on the wrong path. You're back again into thoughts about work but you're not working. The actual working must result in an experience of being objective an experience of having that form of (light or life) of a wish then resulting in something that gives you a state in which your ordinary life is affected and that what is taking place in ordinary life as functions also is reduced. Because you see that what is now the effect on the existence of "I" when it requires energy, it is with this sincere wish that one wants to create it and as a result you don't have as much energy available for the existence of your ordinary life.

So you see you're up against it because the "I" has to be there when I am busy the way I am in my waking-sleeping state and at the same time my waking-sleeping state has to continue because of the demands that are made on me because of earth where I live and whatever I happen to do. And as a result then having exhausted the energy available as a result of this intense effort, I fall back again into an ordinary state of being asleep, this time in the sense of Gurdjieff. And that again when I make an effort to wake up, I will be able to wake up for a moment and again I will fall back so that instead of a line of objectivity, it is simply a couple of dots that are more or less not even connected, quite separate from each other and they come as a result of when I really make an effort in myself to want to wake up. Then I fall back and I am back again in my ordinary existence thinking and feeling the way I do.

You see this has to be quite clear because you must not expect that the result could be quite different, it won't because the question of objectivity in a subjective world does not belong to the subjective world. And what we are talking about is the development, the evolution of man towards a different kind of level of being is not earthly. It doesn't belong here. If it did, it would naturally belong to one and we would naturally be self-conscious and that there is no question that we are not. Now to what extent we were when we were children that's another point but we are not children any more. And we have lived in this life and have acquired certain characteristics, certain traits, certain ways of behavior, certain habits, certain ways of how to think and how to feel and we're accustomed to it and everything we do is measured in accordance with that what our personality is doing, and behaving and feeling and thinking. And the introduction of something which is unnatural in an ordinary, natural

world, of course, is immediately fraught with a tremendous amount of difficulty.

In the first place the little "I" is very small. It is the result of an effort which is quite intense wishing in all sincerity to wake up and for that I even use that what is still subjective in me as a thought or a feeling but which is more or less having a certain tint of a coloration hoping that it might be close to the possibility of becoming objective. So I use in my mind or my feeling that what is really of the highest quality hoping then, that at times, as a result of that effort something will start to exist in the form of an objective something that functions towards me like the little "I" should function

In the second place the little "I" representing that what is unnatural is comparable to something that I consider the highest for me about which I can think or feel. And although I may not have the realization or even the experiencing of that kind of a quality, I have the possibility of a thought, hoping that it would be or a feeling or religiously using this emotion in the direction of that which is a higher being for me. And sometimes I call it Godlike when it is away from this earth, not meaning by God that it is the totality of God existing everywhere and always. But that it is a certain something that is different from the conditions of earth and for that reason I simply call it God in order not to mix it up with anything that is human. What it is in reality I do not know and I do not know how far it is extended away from earth. But it has to be something that is not subject anymore to the laws of earth otherwise it would become again subjective. So I try to make this objective attempt or this attempt at objectivity as well as I can, as seriously as I can and as honestly as I can when I wish to judge about the results that I would experience.

In the third place if I consider this of a Godlike quality, I have to have towards it a reverence which I naturally will want to have whenever I try, in this ordinary life, to try to become one with God - as I call it - or a deity or something which is not natural for which, let's say, I have respect or from whom I hope that there will come some help or which mystically speaking I would like to be united if there were a possibility for it. But in any event my attitude towards the "I" that I create is in the image of God as I can conceive it. It is not at all God and the conception is still tinted with that what I think subjectively. And you might say in the beginning this little "I" is still 99% subjective and perhaps a little spark of it has a different kind of quality and belongs to another kind of a world. So when the problem is as difficult as it is

and when this little “I” tries to be maintained and it has to be maintained because of my wish.

Then the difficulty that is added to it is at that moment as if outside of me not recognizing anything of the surroundings and looking around, you might say with seeing and staring and having other things stare it in the face with a great deal of animosity because the subjective elements which I have and represent are not interested in the existence of something objective and they will consider that an enemy because they are afraid that it might undo whatever subjectivity there is and in man there is always the wish to protect himself. So everything is against one and it has to be like that because God is not going to give it to us on a Golden Platter. The very fact is that we have a life to live on earth and that happens to be the function and there is absolutely no reason to assume that we should be entitled already to living at a different place when we were born here and there is no means for us to get away from it.

This introduces, of course, another kind of a question because what does life on earth then represent? And naturally there are two answers to it. One is the fact that I exist on life and for that reason I have to fulfill certain functions which are required of me as a human being, being part of Mother Nature, and Mother Nature expects me to live in the state in which I have grown up - perhaps not exactly the way I was born but in any event the way I have developed on earth. And this happens to be for us an unconscious state. And that Mother Nature wishes us to remain unconscious because she does not want any strange elements which might, you might say, object to the existence in which we now have to live and if someone knows a little bit too much it would be a threat to the existence of Mother Nature itself. These are the laws of earth. We simply call them Mother Nature. They are represented by that what is required of us to stay on earth as soon as we are born on earth and we happen to live here.

At the same man is a dual kind of a person. There is something in him that of course belongs totally to the earth as it is with his body representing even his own earth in his own solar system. And that besides that there is an inclination on the part of one’s feeling that one wishes to become different and also at times in the mind there are possibilities of an existence which, you might say, one thinks about and hopes for and tries every once-in-awhile to reach in the form of, perhaps the best word for that would be freedom - freedom from the bondage of earth. And, of course, it is logical that man if he is born and there is life in him that that what represents life in him is really not at home in the way it is now being encased in the prison of his body. To some

extent one need not agree with this because one can say that the life of man as he is on earth is quite sufficient when he is born and afterwards, after living a little bit , he dies. At the same time it is not a very satisfactory condition to assume that that is the truth. And if anyone who keeps on thinking about the meaning of life is not satisfied and just assumes that after death nothing happens. And, of course, all religions can not take this as the final answer and that for each religion and each religion born out of the necessity of a man being alive and having a feeling, an aspiration towards something of a higher quality, that in each person there is also this kind of a spark of recognition of the wish to evolve and to outgrow or to become free from where he is at the present time.

Now maybe we can talk at other times about the necessity of man being on earth and why earth even exists in the totality of the universe or whatever is represented by what we call the Cosmic Ray and the place which earth has in that particular octave. But the fact remains that in each man there is this kind of a desire for himself to free himself if he possibly can and also having assumed the responsibility of being born and then in his maturity knowing that something is required of him, that he will take on his responsibility of fulfilling his task on earth since that seems to be the requirement of Mother Nature for anyone who is living at the present time. And at their death such a man is free. He is free from his body and he has paid then by means of the death of his body all debts to Mother Nature and that is all that Mother Nature requires because she has no final say about anything that might continue to exist after a man has died physically.

Now the question is only if that what man now represents is really all there is to it when he dies? Or is there a possibility that man can continue with certain parts of himself to exist in a different kind of a world? And, of course, this question of spiritual world, the existence of an emotional quality which could exist, that what could exist as a result of certain thoughts which may be more alive than ordinary thinking processes and all the different things that are inherent in man when he starts to think, when he starts to really feel and really wish and wants to be free that then the result of his physical death should indicate to him that maybe during his lifetime there is a possibility of realizing what his death is and then set in motion certain ways and means by which such a death can actually be experienced even when he is in life and then that he has that what experiences such a death is then able to continue to live because it is not subject to the destruction of earth. This, of course, is not only a duality of man, it probably is a triunity of man in which there is a physical body in which there is an emotional state which at times aspires to have contact with a higher

level of being and also in the thought of a man at times a realization of the possibility of an existence not only hereafter but the concept of omnipresence which could be that one is at the present time in that state of eternity.

These, of course, are good arguments for anyone who wants to continue to consider that what he is at the present time and that then he has to look for a way out in order to find out how can he die sufficiently so that something else can remain in existence even while he is still on earth and is fulfilling the functions as required and paying the debt to Mother Nature. The accent, of course, of this kind of an idea is that man wishes to become free and that means that he must realize that he is bound. So then if one considers man as he is, one has to have information about man that that what he sees and that what he knows of himself is absolute. Because you see, if I take the fact that I am bound and I question the validity that it still may be subject to a certain personal interpretation, that I am not quite sure that I am really bound. And that the only reason why I want absolute facts is to be able to have a beginning from where I can look at myself and then say, yes, in truth I am bound. Because if there is still a little question, I hope then that by means of gradually loosening myself up from the bondage of earth that I will become free and that then I will know. And you see, this is an impossibility. Because man the way he is, and subjective as he is. All of that what is subjective will die and that what is in man spiritual is at the present time completely bound up with the manifestations of his ordinary life.

And to make a separation between that what is one's real emotion and that what is the expression as a manifestation in his physical body is for man as he is now unconsciously an utter impossibility. There is no chance whatsoever for any man in a subjective state to separate his emotional center from his physical center and this is what we are up against. One can verify it because you can say I can have an emotion without having a resultant manifestation physically speaking and you will see each time not only when you feel but each time when you really become involved in a thought, your body will take on immediately that what is correspondent to that kind of a feeling or that kind of a thought.

And this you see is the problem that Gurdjieff brings up. What is really the aim of man if he at the present time cannot function in the different sections, parts of himself, independently of each other? And that simply means that his centers are not pure and they are constantly connected and that the only time where one has a certain amount of freedom, strange enough to say, is when one is in a state of physical sleep. Because at such a time the centers are

reduced to the minimum of activity and the process of relaxation, not only physically, particularly when I am tired physically, but also that the mind and the feeling are reduced to practically nothing and that at such a time in physical sleep the three centers are less and less connected and the better my sleep is, the more free they are and that they then in that state represent man as he should be.

Now we learn one thing from it, that is the question of utter relaxation and the second is that in a state of this kind of sleep, physical sleep, there is nothing in me that can use the condition in which I am. You see because there is no further consciousness and only very little and sometimes used up by dreams. There is no particular feeling because it is at such a low level that I really don't feel and my physical body is almost in a state of hibernation simply keeping on, simply breathing a little bit and the blood is still circulating but the eyes are closed the ears don't hear, my sense organs don't function and I am at a very low ebb as it were physically speaking or totally as a personality. So now the solution is this. If I can find a method by which the three centers can be separated and if I can find a means of the creation of something which remains conscious even when my ordinary personality is in that kind of a relaxed state, then I have solved the problem because that what could remain conscious could then become a guide for the usage of my three centers in a different way and connecting them at will in such a way that man could become a harmonious person. This in a nutshell is the idea of work.

So that the requirement is first, I have to create something that is functioning independently of my personality and I give this as it functions a certain quality or a power. I endow it with the qualities of God looking at me benevolently, interestingly but objectively and impartially so that as a result of this attempt on my own part, the condition of my subjective state that gradually changed under the influence of this what is a higher form of life and that then the result in me is ultimately a division and a separation of the three centers being able to function independently of each other. It's an aim which is tremendously far away but it is an aim that is possible to realize. That is, in time, as one lives and experiences. And also that I will have to admit that the development has to be stepwise and very slow because that what has to be undone is what is my life up to the present time in an unconscious state which is completely crystallized in the form in which it is. And as I say where there is an impossibility on the part of anyone's personality to be able to separate centers at will, there is nothing at the time when I am unconscious and even to do it leave alone even consider it as a possibility. And if it were taking place like in a state of physical sleep there is nothing in me that can use it. No

amount of praying to God to help me when I am physically asleep will help me either and I will not pray when I am physically asleep.

I will pray when I am waking-sleeping and then of course, I will formulate in the best way I can but all the time whenever I formulate anything in my mind my feeling will be there and I hope sometimes and this is, of course, almost, I would say, a poor imitation that I try to make the three centers of myself conform to this wish on the part of myself to ask for some kind of a guidance from God so that then when I am in that kind of a posture of actually wishing To Be and that I hope that my wish, my feeling is connected with it with the kind of thought I want to express that then I will say in the end . . . not my will. And you see I leave it then to God and then what do I know about what he will do for me. I don't.

And all the time the prayer will be tinted naturally with the conditions as I know them on earth and I hope then that they will improve and I ask him to help me so that I will understand things better and then I sit and I wait. And sometimes in this state of waiting of wanting with everything of me to have that answer that is exact, what is within me now is united in this one wish to make contact with God. There is sometimes that kind of a miracle as if that prayer is heard and it is a result because of the unity of myself which is then as unity is recognized by God when he is also in our concept, a unit, an entity of an existence as a one being. It is at such a time in prayer when one tries to unite all the different functions of oneself into one that then the functions themselves stop as such. This is a prayer. This exists. It is a complete yielding of everything that has to do with thoughts and feelings and only can be expressed in an attitude, a posture of oneself in that kind of a form wishing and hoping sometimes with arms outstretched that then in that state of unity all the different parts of myself disappear and in one moment go over into an existence of a being which is then one and that is the recognition of God because that we know. So you see out of this one can form or draw certain conclusions and the conclusions have to be that the state of unity can be reached in a more harmonious form when the different parts can be united at will in the quantity that is necessary to form an entity.

In the second place that that what could become a unit has to have a certain indication of the direction in which it has to go which must be independent of any form of subjectivity. And in the third place, at the time that is necessary for the growth of this kind of functioning as a guide will naturally take time because that what I now have to unite is completely subjective and opposed to this kind of a wish to become unified since it wants to protect itself.

This is how we are bound. We are bound to our thoughts and our feelings and also our body. And whatever is this kind of bondage is sometimes very difficult to say what it is because I can say that the centers are connected with each other but this happens to be the form of life which makes one in life unconscious. And even the wish to want to think about it. We are not capable of that, because the mind has been trained not to consider any form of unity. It always considers forms. It considers lines of existence. It always considers dimensions.

Now the question of feeling. In that, you might say, there is hope because there is a possibility of a functioning of one's feeling center which in the usual way, of course, is the solar plexus and which, of course, is used for the entry or the exit of certain forms of a higher kind of nature as food; that, nevertheless, when it is the satisfaction of the solar plexus it is used completely for the existence of personality. But sometimes we say we know this term "deep down in my heart" I know. It implies two things, one is that the solar plexus is not the proper place for an emotion. The heart is. And in the second place, that in my heart I know it is a realization of knowledge which is not intellectual and that what we know about which exists more or less as an experience is intuition. So that the approach to God could only be if there were that kind of a sacred intuition. Sacred intuition can take place in a man when he is very quiet and when at times he knows that he exists. And that then his existence could be dedicated to the possibility of losing his life in order to gain reality for himself. This at times is called the conscience of man. And it is also called the realization of life existing within. It is also called the (nontra nostra?) of inner life. It is sometimes called the essential essence of man. Sometimes it is called the voice of God. Gurdjieff calls it Magnetic Center within. It is there as an eternal quality representing life of man independent of any existence on earth and in quality belonging to that what is the totality of all life and this is representative in each man. This is something that belongs to his higher emotion and in that sense becomes a religious quality for him because it is the means of the recognition of that what God might be.

In the second place man has another point within himself which is also of a different quality than what is represented by anything that is his subjectivity. The quantity and the quality of that kind of entity is a moment. A recognition of a moment which is independent of time. A moment is like a flash of recognition of an existence. It has at that time absolutely no dimension at all. It is not a thought process. It is independent of any time element in any one of the three dimensions of time. It is, as a matter of fact, the reduction of

all three dimensions of time into one point. And since it is a point, it has no particular form. It exists but without any dimension neither in space nor in time. This I call a moment. It is of a different quality than any time element. All time, as I experience it, is subjective for me. A moment is the one thing that becomes objective. I realize it and it is gone and I don't record it because my mind cannot record it. My mind can only record certain things that take place in time. My mind is bound by my thoughts of the future or the past. I never live in the present time. And the present time if it were actually a present is no time at all and the result is that my mind is not capable of perceiving a non-time concept. So now the requirements for man in addition now to that what he considers his "I", as small as it is and being created as a result of his inner wish, also this "I" has to function in such a way that it can register moments. And that is why it is so difficult because the mind is incapable, the "I" is situated in a mental surrounding and although it may be a virgin field it has to be taught to be able to perceive and it has to perceive in the sense of objectivity so it has to perceive moments. This is most of our difficulty and this is very difficult to understand.

Now how do we reach it? "I" has to observe, that is, one of the functions is the recording of facts in order to make facts truthful so that when it is truthful to me I can count on it. A truthful fact for me is that what is without any further argument without any interpretation, without any effect on anyone else without a recognition that it is truth for anyone and everybody including myself. Then it becomes objective value to me as well as to someone else and I say I need it because with this I can start out having then a firm foundation of that what I am and on that basis I can direct the possibility of separating the centers. Because if I don't have the facts about myself I don't even know how to separate and what would be necessary for such a separation. It becomes a little involved now when you look at work in this sense and to the certain extent it is theory which gives you perhaps a perspective.

Now coming down to earth to the practicality of what is work. "I" is separated from it. "It" continues to exist. "I" tries to observe. "I" is awake. "It" remains asleep. Don't mistake this. It is not that I wake up. the little "I" wakes up! When I say I now it is my personality that what I usually call my I as I say I speak, I do, etc. remains completely asleep. It is an unconscious state. My personality remains unconscious for a very long time. The little "I" is awake by definition. It is only operative when there is a wish on my part to create it. As long as the wish is there "I" might exist. When "I" exist - "it" functions - "I" functions in the recording facts about myself. The requirement of that kind of a recording is the observation process , I say, "as if it observes me" and it

observes me in the simplest form in which I am which is the physical behavior, because the other two, either intellectual or emotional or feelingly or ordinary mental processes, of course, are immediately colored by this impossibility to be impartial and the impossibility of having it done at a moment. So I don't want to consider them. Ultimately, objectivity must include the totality of myself and it must include all the functions of myself. It must include my feeling, as it is taking place and it has to include thought processes or thinking or any kind of mental process as it takes place. But I cannot do it in the beginning. At most I can try to become objective to that what is the behavior of my physical body and I don't worry too much about it because my physical body represents really me . Whenever any activity of the physical body takes place it is the result of a feeling or the result of a thought. So I don't worry about it at all and I can sharpen, you might say, my particular tool of an objective faculty developing when I use as the object that what I am as physical behavior, my body And with that I begin.

The second requirement is not only the observation but observation in the true sense would have to be the acceptance of myself as I am when I want to eliminate any thought or any feeling about it. So the recording of a fact as truthful fact has to be an impartial observation, where there's no other way out. It includes, good observation includes Impartiality. Sometimes we use the word non-identification for it. That is, nothing of me should go out to that what is being observed. Sometimes I say as if there is a presence of "I" to "It" as if "I" is present to me, which is saying a little different way that "I" is aware of me, observes me. Impartiality in order to have a complete separation of that what is my feeling or my thought about that what is being observed must include a momentary recognition and a recording. Otherwise it is not 100% impartial. You can think about that and see where impartiality if it is not at the moment will always include a little bit of a subjective element and then can never be impartial.

There are three requirements. As you know we call them ABC. Now your ordinary work. How you start - as you are living. You select out of your life the simplest possible ways of manifesting in a physical condition, the simplest possible physical existence. If possible, the most relaxed way. If possible relaxed in your mind, not to have extraneous thoughts, relaxed in your feelings, not to have feelings, then only that what is necessary for a limited continuation of your existence - no more than the utter necessity of remaining, you might say, alive. Then, the amount of energy that is saved, which is not going into the maintenance of all kinds of things that are required in ordinary

life and not used up by extraneous feelings or unnecessary thoughts can then be used for the wish to become awake or aware.

It is an effort in which then that form of energy has to be concentrated and at the same time that what is being observed has to become open to the possibility of that form of observation. Again it is a very difficult thing. I wish with all my heart, my mind, and my body to wake up. Naturally in that I concentrate. I focus. This is my ordinary life, my body. And the focusing now is on the state of being awake. It is not on anything else. It is not on alleviating a condition in which I find myself. It is not asking God to change the thing. It simply means that I wish to be awake in order to see what I am without wishing to change without even thinking about it, without even hoping that a change will take place. I wish for awakening. I wish fervently for a state of consciousness knowing that if I am awake I will experience a state in which I would have more light, more insight, more recognition of that what is reality and I will have facts of an absolute truth.

This is one of the greatest difficulties in work that one wakes up and wishes to stay awake in order then to see and experience what life is worth when one is awake. And this we don't want to do. And for that reason, that whenever we make an attempt to be aware, let alone the continuation of an awareness in a state of being awake, that all the time my ordinary mind or my feeling will tell me that the same result can be reached by just using a little bit of feeling and a little bit of thought. And that in that process I not only will be awake but that that what I now, what is the cause of my wish to work will be eliminated or alleviated. That is why I mix things up. Then I am back again in an ordinary subjective thinking or feeling process and, of course, I am asleep. I must realize that there is a difference between these two and that as soon as you catch yourself being again feeling or thinking that you must know that you are not working at al. And you have to admit this because you must really become much more sensitive to the fact that in the first place it is difficult but it also should produce in you a certain state which is different from an ordinary waking-sleeping state.

The reason why it is not so clear in the beginning is because the effort is not as pure. The effort is still mixed in the beginning with subjectivity and it is mixed with wishing to change a condition into another one which is more agreeable. And it is exactly the same as asking God for rain or for sunshine when you want it in some way or other and God probably has entirely different plans. So for that reason it is not a (- - - -). In order to eliminate this kind of an idea that I wish for something, I am up against it because the motivation for

work has to be based on the recognition of that what I am. And I must know that in the state in which I am, waking-sleeping, I am not complete or I am not the kind of harmonious human being or that I am subject to a variety of different things which I know really don't belong to a man if he really wants to consider himself a man. A that many times I know that I am unconscious, that I do things without even having a thought that I am a habitual creature, that I constantly react and all the different things that I consider that I want with me which should disappear when I really wish to grow up. So you see the motivation has to be based on a wish that all such conditions will have to disappear in a state of consciousness and otherwise I will not have a wish. And now the requirement is that that wish should not extend to the wish to undo, on which my wish is based. This is again the difficulty that I wish for a state and a state of being awake and that then I hope and I believe that the conditions will change and, of course, they will change. This is needed when I trust God. When I ask him to do things for me and I say "it is not my will".

How do I produce this in me? By taking away this attempt at focusing my desires on wanting to wake up and changing them into an utter porosity on the part of myself wishing to receive. You see it places the accent then differently because instead of telling God what he ought to do - I await his influence on me by becoming passive. And this is the problem of how it can be solved, that instead of this fervent wish I have, with this I wish to receive that whatever the state of awakening will give me. Then I free myself from predicting or even hoping for a change by the acceptance of that what I then will experience will have to be acceptable to me. To some extent this is an extension of that what I have to practice when I want to make an effort. When I want to make an effort as purely as I can without describing what I would wish, what I would like to change into. That is that I try to eliminate my feeling of liking or disliking.

I use the terminology of the acceptance of the way I am as I am. And now this question of leaving God to tell me, simply means that I will take whatever is God as God is, without me having anything to say about it. The same principal is involved in that kind of, I now call it a prayer because my wish to work is really that kind of prayer. It is the wish then to be united with the possibility of a higher form of being in which I wish to efface myself, I said a little while ago, lose myself as my life is on earth. That I am willing to sacrifice it in order to regain real life as represented by that what is my essence, my inner life or what is represented by the essence of essence or what is the freedom of my Magnetic Center or the recognition of moments in time.

That is the recognition of eternity in life which is finite. It is the recognition of infinity in the midst of finiteness. It is the recognition of that what exists as omnipresent in the midst of form. It is the recognition of that what is beyond all action as existing without defining it. It is the recognition of the omnipotence of god within me as well as in the totality of the universe as existing, as is, without defining it further without even finding a word for it. Without even wishing to define it. Without even wishing to use a word to confine it in that word with having a fear even to pronounce the word as you all know what was required in Hebrew religion, not to use the word Jahweh. (Aloheh?), yes, that meant something. That was a representation. That what is God represented as person without (personality?). That what is for me the Germ of Life without development. It is a condition of existence in which there is at that moment no activity to prove its existence. It is the moment of an existence in which there is potential energy without having changed over or being converted into anything dynamic. It is the beginning of life and it is the end of life and it is the totality of life without me wishing to become part of it. It is the utter freedom within myself of letting life, as it were, loose independent of me in which process I die and out of the ashes of my death the phoenix of new life would start to rise up. Many different ideas and concepts you can have in mind regarding it and every once in a while when you sit and think and you talk among yourselves try to remember that. But always come down with your feet on earth.

What is Work? What you have done. What you have attempted. To what extent you have actually made such attempts of observation in the simplicity of such activities of which you are capable and not in the presence of other people for the time being. You are completely identified with them, don't try it. Don't try it professionally. You are required to do your work as a profession. You become identified with it. There is no chance for any "I" to exist for any length of time. There will be flashes , moments of an existence in which you recognize yourself sometimes when you are a little bit freer, maybe. I have said many times when you go from one room into another and you open the door and you stand. There you are. The recognition of yourself as being there. Immediately when you open the door you're engaged again in ordinary life so you lose anything that is objective. But that what is an ordinary existence for yourself in an ordinary form of behavior in which nothing special is involved. The ordinary things about which you have no particular feeling whatsoever. The things that are routine. The things that you have to do. The things that are habitual. Bring them to the open so that perhaps you will be able to observe them. All the habitual forms do not require any further thought because that is why they are habit. But if you bring them back to the place where perhaps you

can observe them there is a certain mentality that is involved in that but at the same time there is absolutely no reason to have any feeling about it. When you get up you put your foot out of bed. There you are. You are at that moment, alive, and something in you can recognize the fact that you are moving. And no more but, of course, no less either.

The waking up process in the second place, a different kind from physical sleep to ordinary getting out of bed. Then when you get out of bed "I" has to be born. This is the requirement. Something has to be born. It is a renaissance of your life in a new kind of something which has no form for you at the present time . . . simply exists and which you call for a little while an intellectual kind of a function and sometimes you say it has the quality and it is Godlike because it is benevolent towards me and I create that God in my image hoping that later on that what is then "I" will be created in the image of God and that "I" would become subject to it.

So the simplicity of starting your day when the things are a little bit fresh in your mind when there is still a possibility of a little bit loosening of that what are your centers, not as yet connected, not as yet crystallized too much in the daily tasks you are going to do. Not as much identified with your thoughts of that what is going to happen during the day and how you will be. Now you are just a simple kind of a person, getting out of bed and dressing and, if you wish, slowly, and if you wish at a little bit different time than usual so that you are reminded. Maybe it is dark still outside. Maybe there's a wet towel outside of your bed. You step on it and you are reminded. Something is at stake. You wish to wake up. Sit quiet. First, first things do unusual things for yourself, not tell other people, and not affect others. It is none of their business. It's your own, what you do. The attempts you make at that time when you are still by yourself and not affected by others. And this should be for a long time your attempt in daily life, not in conditions where you are involved already and where there is no chance whatsoever really to try it. You don't even think about it.

Every once in a while by accident you have a realization of existence. It's accidental you don't do anything for it. You have had those moments before. In an unconscious life each person has had moments of that kind. So it is not really to your credit. That what is to your credit is when you wish and then convert it into the effort of trying to wake up as well as you can to yourself and as impartial as you can and as close to the moment as you can. And you lose it and go off and then you find it again because you happen to think about it, you happen to feel about it. Something reminds you. As I say the

wet towel reminds you. It's that little sign on the door that reminds you something that sticks to your hands reminds you. When you put your foot in a shoe it reminds you. When you put on stockings it reminds you. When you brush your teeth it reminds you. The opportunity in the beginning of a day an hour and a half or so that you spend before you go out and get into the car, before you even touch breakfast. When you make it. You stand there. And maybe you make it yourself. You boil an egg or you make some coffee and you pour it and there you are standing pouring coffee. This is you,your body, and something in you becomes aware of it. This is the place and not when other people are present because much of your energy has to go into that kind of a direction.

You understand this now. That in the beginning in your meetings you have to talk about that kind of a simplicity of work. Don't lose yourself too much in discussions which are, of course, are very nice and sometimes useful if they can give you an impetus or wish to work. But the emphasis is on work. The emphasis is not on exchanging ordinary affairs of ordinary life, nice as they may be. Every time when you open your mouth in this kind of a group, you have to contribute something regarding your attempts. Not something that you think but something that you really know because when one has had the experience of having been awake you will know it. When it is a question, you can bring it up and something "I think this is more awake than I have ever experienced" and maybe it isn't and you question all the time your efforts. Because every time the result is still subjective and every time when you make it you have a chance to become a little bit more objective.

And as I say again it is a long road. Sometimes years go by because maybe after 6 months you have a little different concept of objectivity and of being awake and have an experience another 6 months. You will look back and say, no that what I had that time it wasn't ; now I have it. And ten years from now you again will discover that there are certain things that are different because more and more you will discover your own world and the world which all the time has been quite unconscious for you and you will discover many things, tendencies, things you have covered up, things you never wanted to see, never want to acknowledge. Sometimes about which you are ashamed. Sometimes you want to hide it. And it is true hide it but not to yourself. Face whatever it is that you are. That is the only way by which you ever will become conscientious. Conscientiousness is dependent on your consciousness. It goes hand in hand with it. But you will never, ever have a conscience unless you make an attempt at clarification in your mind In your mind you discover what is meant by objectivity. You experience it. You know how it is and what it, you

might say, feels. And when its feeling, that is when it is an experience which has gone into your bones and has become an understanding. Then you will have a conscience in accordance with Objectivity. Not an ordinary conscience, not an ordinary conscience simply based on how to be in life and how to be good and what you now call good and evil and all that what are ethical values. They are bon ton, they belong to earth. It is right and it is wonderful and in many ways if you want to be a good man, be a good man and try.

But you see it has nothing to do with the desire to wake up and the desire to evolve that really means that you wish to get away from earth that you are finished. And you can not be finished unless you pay your debts. This is the responsibility. You can not end your life hoping you will go to God. You won't. He won't even recognize you. Anyone who kills himself is at a very low level of existence in the spiritual world. They are still bound to earth and sooner or later either they have to come back or they have to go through processes of getting really rid of that what made at the time on earth made them kill themselves. But we don't realize it because we think we have freedom. You won't have freedom. You will have suffering. You have a tremendous amount of purgatory to go through and it is required of man. That is how we happen to be as men on earth, unfortunately, because we are unfortunate on a planet which is unfortunate. And we can't help it. we have to take it because that is there. We know it is a law. We know we will die. There is no doubt. That's the one incontrovertible fact about oneself that when one is born one must die in this body and then to use the body which will die for the purpose of further growth and to convert whatever energies there are for the development of something that need not be destroyed, that can withstand death on account of which death will lose its sting and then that what is death becomes an entry into an existence of a spiritual world which, of course, any one man must believe in who makes any sense. It is utterly absurd simply to accept the fact that one is cut up into, between conception and death. Life is not that way. Life is eternal. It happens to be in a form. It is bound now. It is up to us to free it as soon as it is possible in order to be united with the totality of all life. That's the aim of man, even man on earth to become God.

How he does it. He tries and tries and sometimes he may be on the wrong road and then he has to pay for it because it is a detour and it is just too bad because much of his energy was spent in that direction simply because he continued to think and continued to feel and to wallow in that and to hope for the best and all that without making an effort. The making of his Soul. It is not God-given but it is God allowed. He wishes us to have a soul if he has any cognizance of that what we call a wish on the part of God. It's a requirement of

a form of life to have a soul which is freer than the physical body. It is the necessity of man to see that within him the soul can develop if he is willing to free himself from the bondage which now exists as far as his body is concerned.

The soul is a continuation of the physical body of man. At the time when he dies his soul should start. If man is represented physically as an octave, the new octave starts at the "Do" which ends the physical existence and goes over into the existence of a soul body, you might say, almost on top of it. A continuation of it. Towards God. That is the direction. And for that we need, you might say, a stepping stone; something that helps man to over bridge this particular difficulty because without that kind of a help of a bridge the "si - do" of man at the end of his physical life is not sufficient to give him a foundation for building on it further because in the "si - do" all the energy is used up - the energy which is necessary to free a man. And then when he reaches that "do" he has nothing to go on further because he has no further energies. He may have a wish but he is incapable of crystallizing out or developing in a certain direction. For that we need, as I say, this kind of a bridge.

The bridge in the emotional body. The bridge is a temporary accumulator of energies so at the time when one dies this emotional body has developed sufficiently and is because of this death of the physical on its way to the development of a "Sol - La - Si" of that kind of an octave. Temporarily man lives emotionally. He is not living physically and he is not as yet sufficiently equipped to live in a (- - -). His soul is not as yet sufficiently developed. But with this "Sol-La-Si" the beginning of his soul also takes place as the "do-re-mi" of the octave of the soul. This is the picture . You should have this in mind. You should have this on a little piece of paper. You should look at it every once-in-a-while and to remind you about the potentialities of man what man should be. And to get this clear in one's mind now and in your heart as you are alive and as you have an opportunity to think about it and to feel about it because you don't know what opportunities you will have after you die. We hope all the time. We hope that we will be in Heaven. We hope that there will be with a loving father who will take care of us sometimes we hope that Christ will do it for us.

Christ is nothing else but Work. That will give finally the solution to man when he knows how to redeem himself by means of Work of loosening the bondage of earth. This is a task you have. Christ means Work on Oneself. That is the meaning, not Jesus, that is a man who lived in accordance with the rules of Christ. Christ in man is really when he realizes that that what is

required in order to reach God that he has to have the means of a wish and this wish is in Kesdjan in order to reach his Soul. The soul for man is his God as far as he knows on earth. What it is in reality when soul has been, let's say, actualized. Man will continue because he still has other things to do as a man even. He has to become Cosmic Conscious, that is he has to become conscious of God totally not, as individual. But man for the time being tries to reach an individual state in which his soul could exist and for which his Kesdjanian Body. Gurdjieff calls it Kesdjan, it is emotional body. It has to be formed in order to be used again for the formation of Soul and also to die in a different realm of the spiritual world. When the Kesdjanian body has fulfilled its function Soul will be free at such a time man will be harmonious.

But you see it starts simple. It starts with little steps and every once in a while when you get a little discouraged try to bring to your mind the ideas more or less in a theoretical form but something that can inspire you then because you know it is there and as a possibility. It is there for you because you happen to know about it. And if you didn't know about it, it would be a closed book. Now you open it because you can open it since it is a book given. It is a book you came across. You happen to know now about the possibility of Objectivity. That places a responsibility on you because you must now take and if you don't take you are not worthy. I say this with all seriousness. You can die as you wish. You can die unconscious, nobody will object. What will happen after you then have died, how much you will have to go through is your own affair. I'm afraid you will have to continue to work because that is the idea of a dynamic universe. It is a constant changing the necessity of life to manifest at different levels constantly manifesting in order to free itself again and again. This is the interesting part of it. It is the only way by life, by means of which life continues to be life because if it didn't manifest it would die. This is the reason that God had to create or that his Endlessness became in forms with end in order then again to free himself from that bondage. So that from positive absolute he had to go to the negative absolute in order to unite it in the totality of absoluteness. And this is the constant changing, recurring, reincarnating, constantly, sometimes in the life of a person who happens to have a life that is his own over several generations and recurring and reincarnating into different forms in order to produce for him conditions in which finally his Soul could be developed.

What will be the ultimate aim? The totality of the universe existing in endlessness, in an absolute sense. And it is impossible to conceive even of that with our limited minds and to some extent only you can hope for with an emotional quality yielding then to the possibility of finally hoping to

understand something of that and as soon as you say something it means it is already bound in that particular form of something. The totality of all things existing even if it is expressed in words is already bound. That what exists, exists in silence without a word, without anything whatsoever, just being, and this being then manifesting, constantly dying, constantly being manifested and being born, this pulsation of the universe. This existing of a dynamic force going constantly over from the potentiality to the actuality and again back again into potentiality, numerous forms, endless forms, totally existing as universal existences all over everywhere, space without space. Space unlimited, time unlimited, infinity without finiteness.

This man has to understand, where he belongs. And every once in a while in his life he can realize that that exactly is what he is and he doesn't dare to accept them because as soon as he puts it in a word, it is already lowered. The same way as the concept of God is lowered as soon as you mention his name. And even worse when I put him on a throne and hope that he then is governing me and that all the little birds will not fall on the earth unless it is his will. Of course, it's lovely as a little bit of a folklore tale. It's an image that has a substance which is correct, it is that what is omniscient. And who am I and who is that. and what can man become and why should he even attempt it. These are the problems that you face when you wish to work. Why should I want to become conscious? Why should it be made so difficult? Why is it that sometimes I wish to give up and I don't give up but somehow or other having (- - -) from this I know that that is the only way by which ultimately I will reach the state in which there will be that kind of an almost holy satisfaction and infinite joy of something that exists which constantly, as I say, manifests in whichever way it is being united with the totality of all things existing.

You see this form of unity, this wish, you have to have it in your daily life. And as I say you take it at a time when you can in the midst of your ordinary activities sit quiet for a moment, try to come to yourself, your real self. Try to sit quietly, never mind the rest of the world, let everything just go for that one moment, two moments, three moments. It is you which then is important, much more important than anything that you have to do in life, in ordinary life, in relationships in making dollars or whatever it is. Stop it. Stop your thoughts, stop your feelings, just be, at that time the way you are in reality knowing what you are and then you start again. These moments of relaxation. These moments of excluding the external world will give you a chance for the recognition of that what is internal, what is within. Your inner life then is King. That is your mind and that what is your emotion becomes, I've said it some

time ago, is the Queen. It is that what expects the King to be and that what the King then wishes the Queen to be as leading him towards the possibility of a higher form of life in which then the King sacrifices his kingdom because at that time that what is emotional as Queenly will lead him.

Now when you see, when you now Work, when you now talk, talk about that kind of work of your attempts. And when it fails and you get disappointed and it doesn't go as fast as you hope, then go back to a little theory and read a little bit and see if you can place it and see where does this work belong in your life, now, not tomorrow, now. Where is it now? How can I at this moment realize that what is really important and how much of the other things has still a little importance. And try then for your own sake, for God's sake, for Heaven's sake to push it away a little bit, and to come to yourself in a little bit more quiet atmosphere excluding all the different things with which you are now identified. And try to loosen yourself up from all such conditions because you really, you want to live and you want to live in freedom. You have to become free ultimately, now or later. Ultimately you will be at what cost no one knows. At what time no one knows. When is eternity - now. When is God - now - within. Can I at any one time change my time into a moment of that kind of an existence?

This is the problem when you face it in your life and when you are serious and when you are in earnest. Then try to become honest. The honesty of the recognition of that what you are and to recognize it and observe it impartially so that with this impartiality you are not hurt. You will not accuse yourself. You will accept yourself. You will put it in the proper place. You will not even wish to change it because you will accept it as a result of that what you are. And there is no denying that you are that way when the facts are truthful and when you have to accept the absoluteness of that. But face it that way and exactly because of impartiality you will be able to continue to face it. You will not be destroyed by them, neither will you destroy yourself because you know that what you have now has a God-given form of life for yourself. That is now yours to take and when you take it with the responsibility of yourself the way it is, now you see what can be done with it. And with that you continue then after such a moment of relaxation, a withdrawal from the world as if for that one moment, two or three seconds, minutes, you have been in church. You have been in communion. You have made a contact. You have yielded yourself, wishing not to be what you are but wishing to become, wishing to be able to sacrifice what you know is in the way. And that then in its place one puts something that is more permanent.

All these little concepts. All the kind of things that you experience. At times just write them down so that you are reminded every once in a while of the attempts you make. And when you come together you talk about those things. Sometimes a little intimate maybe, but what is really the difference? You all face the same problem. You see, the problem of death is always there. And when we meet it, how, how will we be, what will there be of us to meet it with? What will even at that time be recognized by a higher force of being if one believes that such a force exists. And, of course, the only logical way, believing that as the acceptance of that as a fact. That is the working hypothesis which you will prove by means of experiencing it in life, to become an action so that about such an action there is no further question at all and no argument, only an acceptance. It is a form of life about which there is not even a thought or a feeling. It is the realization of the being of a different kind of a level in which we ourselves become united in front of that being and make that being so that being that level can be used for the further understanding of oneself.

Now when you send tapes they should have that (- - -), they should have that quality. If you forget, listen to this what we now talked about. Every once in a while I will send you via Andy some kind of a tape, a general one mostly either from New York or from somewhere. There are tapes of that kind. Use them. When you have some new people there are some tapes maybe for new people. Always a different kind of light on it. Always the same thing because it is that what is necessary to give that what is the same in principle always a different kind of a facet because every once in a while you have to look at it from a different standpoint. And different people will have to look at it from the standpoint where they are. People are not the same. But they join and become alike in their attempt to get to a state of consciousness and to have a conscience and to have a Will. That is the aim, in that you are united, not in your ordinary experiences. They are different and don't compare them. You tell what is the truth for you and you put that, you might say, on the table. This is my result, this is my result, this is my result. And no more. Don't try to change it. Don't try to help too much. They will find out. Each person who remains alive will find out what his life is worth. If he is serious he will find out, there's no doubt about it. All you have to worry about is that they die prematurely. And that you can stimulate by your own aliveness so that then that aliveness starts to spread out from you and creates an atmosphere and in the presence of which such atmosphere other people will be kindled into the reality of knowing that they also could be alive like you are.

That is your task, that is the way it is to be given to others. That is the example you give, not in words, sometimes in feeling and wishing, maybe, but

mostly because your physical appearance has in it the quality of being on a kind of a level about which there is no mistake and which if it is objective, everyone will acknowledge that it has that kind of quality. If God is there, there is no doubt about what God is even if I have an idea and someone else has an idea expressed in a personal subjective way, the quality is still God. That is for each man that what is for him possible to conceive as the highest and the purest for himself, existing even without him, existing even if he dies in the process of realizing the wish actualizing his desire to go towards that what for him is his aim.

So we leave it at that. Again, you see, I had an idea that I would answer questions but what, you see, there are really no questions you know. The questions when you have them . . . you can answer, you know it is so simple , you know it is a question of doing , and when you do, you will know because you will find out and then if you wish to formulate it, it will help you to formulate it correctly and in that kind of a formulation you already know the answer yourself. No one really has to tell you. That's why I say it is so simple. The difficulty is in the application of it. And that depends upon what you really wish. What you really wish with all your heart., to what extent you understand yourself as a human being to be and what, perhaps, was the reason that you happened to be born and also that unfortunately you happened to come in contact with a possibility of a way out. And now you must make up your mind. Do I wish it? That wish and do I work or don't I. And if I don't, then what? And then, of course, I can close myself and I can hope that things will not be so bad, maybe and maybe not, who knows until you get there and then you will know and I hope it is not too late.

So goodnight everyone…

M1183

Berkeley Group II
Tuesday, May 16, 1967

Again, a semi-open meeting. A few people who are new and the rest Berkeley and a few from New York still. It's getting towards the end of my stay. Next week we'll still have a meeting in Palo Alto on the same kind of a basis. I think there may have been a little misunderstanding about an open meeting and I explained Sunday the reason why an open meeting at this particular period is not so useful. But the semi-open is quite all right, although we have to meet, you might say, requirements of different people, but that's always the case because no one is at the same place in development. And that whenever there are any questions which may concern one person, they may not mean anything and neither will the answer to someone else who is at a little different place or hasn't reached that kind of a point yet and always this idea that when it is something new that they will feel that they ought to have that kind of an experience, otherwise they are not working. This kind of comparing all the time with each other to see who is further along or what. That you know now by this time is absolute nonsense.

A person starts to work if he can with whatever he has and each person is different, the approach is different, the education is different, the background, the way of thinking is different. Each person cannot really be compared with any other. Regarding an aim they can be compared. And particularly when the aim is clear, then one utilizes whatever you have in - in your make-up, your personality, whatever may be your particular wish for wanting to work, by your desire really this kind of work and not something else; or rather the realization that you come to that something ought to be done about yourself. And that, of course, is the whole point. How do we consider ourselves, the way we are, and to the extent that are we satisfied, of course, you don't want to do any work. You know that. If on the other hand you do want to have some work for yourself that you believe can give you something, and all sorts of questions if it's only curiosity it will run dry after some time and perhaps at certain times you will even think that you know it all. And then, even at times you start to talk about that.

I make now reference to the two meetings you had this last week when I was in Seattle. I listened to the tapes because I wanted to find out what it would be without me and of course it has been like that already for quite some time,

although, at the present time, being here for a little longer there is naturally some kind of an influence. And you will be hard put to it, I think, after I go, because usually when I am here I am a little bit of an authority who answers your questions, and that is it. When you're by yourself, it is difficult sometimes for certain people to take a position and sometimes, I think, that people are left a little bit too much the field as it were of saying what they think is right. And whenever anyone starts to talk with a little bit of authority I would be very, very careful in taking what such a person says. I think you failed a little bit in that in the last couple of meetings. It's not right.

When it has to do with Work, I think you can more or less agree, because we have enough. I've talked enough about it, there are enough tapes of that kind. You can always refer to it. Certain things have been transcribed and it is black and white and you can read it. You can read it in *All and Everything*. Certain statements in *In Search of the Miraculous*. You can quote it if you like. All these kinds of things which have to do with what is Work, what is required; the ordinary ABC. All of that, I think, there should not be any particular difference of opinion about.

The interpretation of that, of how to apply it, will immediately lead to your own experience. And then the experience will be have to be explained by yourself in the words you are familiar with, and sometimes it will have to be an experience of your own which you may compare with an experience of someone else when someone else has made a statement about their experience. And all of that naturally will lead to a certain impression you get of different people particularly in a group when they talk of where they are, and you start to compare it with where you are. And sometimes it fits and sometimes it doesn't. Sometimes you really heartily disagree with it and sometimes you think you know more and sometimes you have to admit that perhaps the other one was right and you weren't but you don't want to admit that openly. And every once in a while certain statements come out of people which are not entirely justified and will not help you at all. You see, as soon as these kinds of statements go in the direction of a form of criticism, a statement about other people, what they are, and what they are not, an implication of course that the person who said it thinks he is and that he knows. It leads usually to a very. very wrong impression and usually an argument without having any particular result because you don't resolve it; no one is there to say yes or no to it. That I think you have to be very careful about. You had it in this last Thursday and you had it on Tuesday. And I don't want to really mention any names, but those who know, they know. It should not happen.

Fortunately, a statement was made that the question of criticism never should come up in a group. Of course it is true. Who knows, you see, who really can speak with enough authority. All you can do is be honest about your own reactions, about what you feel, and if it is deleterious to the other and perhaps a little obnoxious when you mention it, kindly shut up; keep it to yourself. The question is for each person to Work; and when he has some work, an experience of that kind, he can talk about it in the best way they can. And, of course, use the kind of words that are familiar to them in order to clarify. At the same time, don't expect that someone else will understand it. And maybe it should remain for you; and perhaps it is the truth for you, whenever you are honest enough to talk about what it is that you have experienced and you put it in words. That is really enough. And it is not necessary for anyone else to embroider on it a little further or to make some statements which sometimes belong, sometimes don't belong. And, at most, what should be done with such a statement from anyone is to be stimulated that you also relate whatever your experience is without trying to link it up with what someone else has said. There is already more than enough of that kind of idea which are linked sufficiently that anyone can draw his own conclusion, and you don't have to go out of your way of affecting so-and-so and so-and-so when a statement is made by such a person and then forthright saying you don't know what you're talking about or this and that. All that is absolute nonsense.

You know this kind of a group, you know you don't know enough. And you cannot say a thing, it is so and it is that, you can say it is for me this, and on that, of course, I stand because it is a description, of your experience, but don't go over into any kind of a criticism of anyone else. Try to avoid it. And when it does happen, then someone should simply say, "Who are you to criticize? What do you know?" At most you know for yourself and let it go at that. I want to say this because it will hamper your discussions, it will hamper your growth, it will hamper the exchange and it will hamper also by introducing elements which do not belong in any discussion of research.

You see we are researching, we are trying to find things. We are trying to find things in a spiritual sense or to a part of life which usually is not so often touched. If we say inner life, it is that what a man really is, for himself, what he is sometimes which becomes manifest and sometimes the manifestation stands on its own and is nothing else but a little superficial idea of how a person should behave in ordinary life. And it doesn't go deep enough, many manifestations are just skin deep and the totality of all kind of manifestations as if they were on the circumference of a circle, there wouldn't be much more than just a circle itself. They don't penetrate, they don't even go

further than the - never reach even the center. They are not essential enough in many cases. And if one does have a certain relationship, something a little bit more essential, it is almost unusual so that you make a remark about it, how nice it was that actually you could have a good talk with so-and-so. All the manifestations of ordinary man in ordinary life belong to this life. And there is no doubt that one can discuss it at great length and also talk about the superiority, or the necessity, or the relative value of such manifestations. But you see, on that we have already a great deal of information and data, description of man, how they are and how they behave. And it is not necessary really to attribute anything to that because it is already pretty complete. It may, at times, be quite confusing, and that you do not know the motivation of such persons. But, usually, it has to do with ordinary superficiality and the ordinary way of the mind thinking or a feeling, simply feeling; and then as a result a man behaves in the way he is with different people in life, the way he sometimes has to be- has to behave, or the way he feels that he ought to.

We talk about something else which of course is related to manifestations, and related to man as a whole, and related to the possibility of man to really be, not only superficial manifestation on the outside. It has to do with what a man is in reality, essentially. And we call it inner life because it is a little bit away from the circumference. And it is in the direction of the center of all things where truth actually would be; that we are trying to dig, you might say, to go a little deeper than the surface in order to accumulate data about ourselves. How we are and how we behave and why we do this and that. And that then bringing it to a group, or discussing it. It is like contribution in a field in which certain science of a spiritual kind or a certain kind that has to do with inner life is very, very necessary because usually we don't know enough about it and we don't pay attention to it and it is not a subject of education in general at schools or colleges or wherever you go. And it doesn't matter as far as earth is concerned because we can get along pretty well the way we are, although there are difficulties in life, difficulties of course in relationships, difficulties in distribution of energies, money and so forth, property; all the kind of problems that we have at the present time. Leave them for the time being a little bit alone. Try to make the best of it if you can. You will be affected, there is no doubt. But in any event, it is not of such tremendous consequence that you suffer. You are not in Vietnam, you are not extremely poor, you are not living under conditions where you really have to hate the surrounding and all that. All of us are still pretty nice.

But now the question is that all and is the question now can I find something that is really a bit more worthwhile. And if I could, could it then

affect my manifestations to the outside world. That's really the crux of the matter. It has to do with this kind of an investigation, this kind of searching for something. Ultimately with a, how can one become in life as a man and what should man actually be? How should he be? That is, what should his interests be? How should he behave with others? What should be his attitude towards his own development? And to what extent can he develop? This is the principal question. Because as long as I believe that man can develop in any one of the directions now indicated by the personality, he will become, so called, a better man on earth, and there is no doubt that he can become that. And that it will be useful for him and perhaps sometimes he will be admired by it.

The question then is, is he still really alive after he dies? You cannot avoid this kind of a question, you know, because if you start to think about life, you have to think about what really it is, and what is this manifestation we call a human being? And which, each person, for himself, and animals and plants included, all forms of life existing. Is this life always there? Will life ever die? What is that that dies? That we call death? And what is there as life that was already there before we were conceived or born, and does it remain in existence after the body dies? What is this quality in man, that really makes him alive? When we say he is not dead, he is alive, what is it, as a motivation for himself? Wishing, or thinking, or feeling in the direction, or hoping, or expecting, or being aspiring towards, or having within himself an inspiration of wanting to create, to make, to do things. These become important, of course, and the motivations, the further they are down towards the center the more real they could be.

And also, as far as manifestations are concerned, when I can see them as a result of something that comes from an essential quality, there is much more possibility of comparing them and coming to a certain agreement. Because manifestations are so manifold but towards the center it comes closer and closer. I call it the truth, of course. It is that what is really at the center of all things existing. And without using any religious terms it is the kind of thing that we all strive for to some extent, at least, to find out what is the truth about ourselves. What are we as human beings capable of? And that what we really can be and could be and wish to be, can we then at times, actually be that? And if we cannot, what is it that prevents us?

The search for truth, you see, philosophically, religiously, sometimes by means of art, sometimes by means of science. Four directions all leading to one point within oneself. Finding what is the reality of oneself. All the rest, of course, is an application of all of that. And many of our relationships are based

on that and the intentions and professionally or whatever is one's aim in life all depends on this particular kind of attitude. And what is most important for anyone is the relation which usually is called religion, but in man should be the relation toward his conscience. And the question then, what is his character, what are his principles, to what extent can he actually follow what he believes is right or what is wrong? And do we know what is right in this kind of society, in this kind of way in which many rules and laws have been prescribed? And, of course, several of us don't even follow them. But if you follow them for yourself and that what you have been educated with, what you think about, what you know, what you believe in, who you trust, who you care for and for that reason that you do this and that for yourself as well as for others. How much actually can you count on it and say it is right, I did the right thing? And reversely how often, if you're honest, you know that you didn't do the right thing, you used the wrong word, you certainly had the wrong kind of attitude; perhaps you have many vices and you wish to have some virtues. And on what is this division of vice and virtue based?

What is it that you have been educated with and put into you in your mind? What have you learned? Who were the teachers? What did they tell? How can you imitate them? What is there in you that has a central point, that really is immovable, that always is the same? What is in oneself permanent, ever enduring, eternal? Life is, you know. There is no doubt. I say it's no doubt. Maybe you don't agree and it doesn't matter. Sooner or later you will find out. You will find out, of course, when you die. But you don't know it because you haven't died yet. And even if you try to die during the day a thousand deaths, you will not know, because you don't live that way. And even if you tried to live one day as if you will die tomorrow, you don't believe it and you don't live that way either. And still, I would suggest to you, that once a month, and I am now talking not to new people, I'm talking to those who know a little about Work, and about the necessity of growing up, the necessity of finding a place for themselves, and to see what there is of themselves which then could evolve, we call it, that is, that what could gain freedom; freedom from the bondage of earth, freedom from the bondage of one's body maybe; but certainly a definite direction in which one wishes to go in order to develop and become, and have more understanding and knowledge of a certain kind, and being able to apply it, and to do at times what has to be done, and not to shirk one's responsibility. All of that, I now talk to those who know a little bit about, you might call it, the ethics of Gurdjieff. Of that what is the requirement in one's life and the application of that what you now perhaps know to some extent, an attempt to become objective, an attempt at impartiality, an attempt to

realize at times what is taking place at the moment when it takes place and recording that.

All of that now, you see, if you live and if you actually believe that you will die. And of course you must. But, if you want to believe that something could remain in existence, then the question is, what do I do at the present time with my life? If that is important for me, to prepare what I think I should do in this life in order to prepare myself better. And therefore the suggestion I make, once a month, you live one day as if you will die the next. So that during that day, you consider your death, you consider that some day there will be an end to this life of yours. And that in this life you wish to accomplish certain things which of course from your standpoint you consider important. And quite rightly they are important because they help sustain you. And that in that sense then if this one day still allotted to you as if it is like a cancer and it's predicted you will die in a certain length of time. You continue to hope. This is without any doctor telling you how you are. This is you yourself, telling yourself, supposing I would die tomorrow, today is my last day, what will I do? What is now today important for me?

A great deal of the stuff that you are busy with and engaged in of course you will not want to do anymore because it is of no value and no use. It belongs to earth. You know that. Other things that may belong to the possibility of spiritual development you'll have to think about. You also know that certain things ought to be clarified. You also know that responsibilities have to be met and you haven't done it in your life and you will rush during that day to try to do it in order to make a clean sheet. Maybe sometimes, when it's St. Peter and he asks you what you have done that you will say I've done my best. I've done whatever I could do. But you see it is still different because if you realize, if you could realize, that you will die, maybe at such a point you will not do anything at all. Because you will not know what to do. Because what is there at the present time in your life that you could link up with the possibility that it could remain in existence. Because if you face death and death means for you losing certain things which are now very, very dear to you. What is there now at this present time that you are building within yourself that could withstand the destruction of death?

You see, this is the big problem. What is in man's life that is enduring? What is really worthwhile? So therefore, the accent of this kind of work is an evolution away from earth, as a side result, becoming a different kind of a man on earth. But it is not the purpose. The purpose is to become a man. A man should of course become a man on earth. And with saying this, the realization

has to be that that what I am is not a real man. So that there is room for the possibility, you can call it improvement, and perhaps it is a certain kind of a change in a certain direction. And then one has to define what is a man as compared with what we are as ordinary human beings. And that even sometimes certain people are outstanding, we call them more man than someone else. Are they actually developing or have they developed in the direction that I would simply call spiritual but perhaps now you might say it is more Godlike if the aim of man is to understand eternity. And finally to become in his life infinite if that what he is now living and experiencing only finite forms for himself.

Is it necessary for a man actually to live that way? Is it necessary to consider a day on which one will die the next day? Is it really required, this spiritual development, that what is perhaps better expressed as an emotional possibility of man as compared to his physical existence. Of that what has a certain ethereal quality, sometimes more religiously inclined towards that what could be more free and perhaps more understanding and perhaps even be more in the direction of what a man actually should become while he is living on earth. Is it really necessary for a man to occupy himself with such thoughts?

You see this is a problem you have to settle first because you have to have interest in this kind of work. And if that what you are doing in ordinary life is quite enough and it doesn't matter, let's live today because tomorrow we die, or the whole theory of laissez-faire. Why should I then worry when I die? All right I will see what happens and perhaps nothing will happen. If that's the kind of conscience I have then, of course, there is no particular reason of assuming that something ought to be done because the things are being done for you and done to you and you have no - no particular choice but you don't mind it because what is the difference if you are mechanical one way or another? And if that's the kind of a life that you're interested in, then, of course, why even try to think about the possibility of becoming free?

The adjustments we make in ordinary life, more than enough, we have to. And we sometimes cannot help it and sometimes you rebel and sometimes you have problems because you cannot solve them. It is for people who have problems, who have problems, who have a question mark, who are a question mark in themselves. This is the attitude of a person interested in Work on oneself. This is the necessity for such a person knowing that when he is a question mark that he wishes to solve that particular problem by straightening out and becoming a straight, you might say, vertical line. Meaning by that, that it is a man standing up straight with a head, looking towards that what he

wishes to accomplish, hoping then that it might come, sometimes one says as if his head is in heaven. And with his feet on the ground knowing well enough that whatever obligations there are on earth he has to fulfill them because that would be one of the first requirements of a man. Not to shy away from things but to take them and to face them. And that his motivating force is somewhere in his heart in between his mind and his feet; in between his mental capacity and his physical body. And that what really motivates him in his wish to continue to live and to discover and to find out and to carry on research on himself and to contribute that to the best of his knowledge to the familiarity of others who are working in the same kind of a direction. That ultimately a solution could be found so that the question mark can be straightened.

This is really what a man should become. A living wish for himself to know that that what he is at the present time is not sufficient as yet. But that he also knows that potentiality exists in him so that all he then has to do is to Work because, you know, it is not given to him on earth. One can say contact with God. Who makes it and how and what do I do? Pray. And how do I pray? Again, this same question, do I know what is right for me? How can I say to God, you do this for me. Because I happen to wish it? Because I sing? In accordance with whatever now my subjective knowledge is and the way I have been brought up and whatever it is that I believe is of the highest value of me. How clear is it what God is? If God is infinity where is this clarity with that what is finite within myself and how can I get out of it so that then I will realize that all things existing in eternity now for a little while are taking on a form and I call it a human being, myself.

You see, this search, this question of truth, of absolute truth; truth without fail, truth without argument, truth without having any question about it, truth that is within one's feeling center and belongs to your heart as something that all would acknowledge, in which, you might say, that what is for oneself science, what is for oneself knowledge, becomes omniscience when it is applied to everyone. And it happens to be the same and perhaps the only way by which we can understand it is simply saying it is life that is unified, it is God within one which is actually that way and not different and always will be because that is the way I define it.

This is really the problem that if one wants to find out for oneself and one wants to have the truth, one begins with the truth about oneself. Not the truth about other people. That will come. But don't bother too much about it. They have their own little world; each person has his world. That is his world to find out his truth for himself. And he can call it anyway he likes provided it

is reliable, it is always the same, he can count on it, and it is solid enough for him to stand on. This is really, this permanency, the solidification of man, the solidity in him, that what is he as man is really. Again his life represented without form and then taking a form as man then becoming one as manifestation, with that what is his principle.

So this kind of work, one tries to find out; one tries to find out even on a day when you think you might die, what has to be done and in that kind of not being able to choose of what is really important that you then start to consider what can I do now in order to prepare myself for that kind of a change over from a physical body not being longer useful to me into something that could remain useful and for which I now would wish to work, to develop it. The potentiality of man, of course, is much more important in that objective field. Because there he really will be able to live in a certain form of the dimensional world which is not as much bound as we are by time and by space.

Again, these questions about time and space, how do I perceive them, what do I know about them when I talk about infinity? How do I know what it is when I talk even about objectivity? What do I know about being objective when everything that I now am as a personality, of course, in all the functions of my thoughts and my feelings must remain subjective as long as I use them, as long as I think, as long as I formulate, as long as I put things in words, as long as there are a form which may contain certain material but without the form the material doesn't exist for me. I need all the time to put things in that kind of a way so that I can see them even. And it is sometimes difficult even to become aware of an existence of something that is abstract, that I cannot define clearly enough. And then I use a word ether, in order to indicate that something exists and I don't know what it really is. Magnetic perhaps magnetism, perhaps that what is after that which you call solid and liquid and gas. It goes over into a certain state of a rate of vibration of that what then naturally is known by the results of attraction, electricity, results of that what is a force. What is a force? At what point does a force start? Where does it come from? What is the reason for having that kind of a force so that it can move things? What is it that motivates one when I say I wish, then I do? What is this wish within me? When I say, I want this as a desire on my part. I say I want to fly, it doesn't help me because I am not equipped.

What is it now if I say, I desire, that is within my means. This is really the problem that comes up time and time again. What can I do with what I am? If I admit it and of course I must admit it, that I am limited and that I am just grown up, up to a certain point five feet and so forth, six, but no more, and

nothing is added to it for the rest of my life. And that that what is my feeling and it grows up and it is useful for a little bit of a feeling about this and that and a like and a dislike. And then what do I do with it? Creation and wish really to create. To make something out of the extraordinary and again putting it in a form, even if it is art.

And that what could remain ethereal, still it is not to be perceived by me because I have no mind even to contain it. I must hear it, I must see it, I must feel it, I must make it so that I then know in that form I hope that something is poured into it. And that what is poured into it, what is that? The elixir of life? The quintessence of existence? Of that what is really me? And daring then to put it in that form and daring to put it in a form and then, of course, you might say, affecting it in some way or other. Or because if it is infinity, it should never require a form. These are the problems of life, you see.

Because when I say I breathe what is there of this breath that makes me alive? The digestion of that within my body for certain purposes and then I exhale and that what I cannot use, of course, I don't use and it goes out. And if I only knew how to extract from it that what is - what is called a noble gas in the air - argon and xenon and so forth. If I only knew how to take it then I could digest it and that kind of material which in the ordinary sense of earth is not - not chemically active, it could become tremendous activity within me. It's a refinement of a certain form of food when, if I could be actually capable of extracting it, it would give me something that I don't get at the present time by just breathing. Under the influence of that what is now a mind, and a mind functioning in the way it does function in thought, and in formulation, and in meditating, in sometimes memory, sometimes anticipation, hoping for the future, trying to make concepts, trying to bring certain things to reality which do not as yet exist and all of that still again, I become bound by this particular kind of a form of things. Useful for life on earth, but not useful for me to be free from, if I do not wish this form. If the form of my body disappears and I do not live there, where do I live, what do I live in, with what can I continue to live? If that what enables me now to be free from earth, and of course I will be free because I die, what remains in existence and what is the house in which it then will live?

If the aim of life is that I consider these questions of the hereafter or the questions of the here-before and to consider myself as a life living, being lived now, even if I want to consider it in the sense of reincarnation, that I've lived many lives before and I probably will live many lives again, such a thing I have to have a purpose in mind if I want to consider it as a truthful form of an

explanation of something that more or less satisfies me. And, of course, that kind of an explanation would mean that life, again, for me is eternal and that the forms of life which I have to live through. Maybe in the sense of numerology that I have to live certain lives and certain repetitions and certain ways by which I now experience difficulties so that I will grow out of them and can do away with them, ultimately having in mind if one wants to become religious about it, to be able to live with the Holy Father and to be there at his feet and to do whatever He might command me to do. To be, you might say, in balance, in peace, to be in eternity, everywhere and always, and being at any one time anywhere and living at any one time any kind of life. Because, you see, from that kind of a standpoint of infinity, the time that I now know doesn't exist at all in the same form which I at the present time experience. So, if we want to be logical, naturally we have to be away from this earth. Then a step, and another step.

And the first one has to be a living in an emotional condition, the state in which, that what is emotion now at the present time dependent on the manifestations of the body, at such a time could be free from the body. And that if the body then doesn't exist, does my emotion continue? This is really a very fundamental question because if I live one day thinking about that, where is, at the present time, my real feeling? What is there that I call for myself even love? For myself, with what do I love? What of me, what is it that when it is not my body any longer, it can continue to exist as a feeling, a feeling, I call it now, emotion because it is of a different kind of quality? Am I sufficiently aware of the existence of that kind of, I say, rate of vibration. Again, it is a very difficult word, something that vibrates within me, sometimes that I know that it exists whenever I am begeisted, whenever I am inspired by wishing to do certain things, impossible for me, hoping, striving towards that what is higher, and then yielding and you might say wishing to become one.

These states, these states of real life, these states that I know at times that I can experience whenever something happens to me out of the ordinary and that at such a time everything of my own little world stands still, and still something remains in existence because I know that I am alive, although I do not function. These are the moments that give hope to a man that when he can experience such moments, which he will not forget because they are indelibly imprinted in him that then because of that, man has a chance to become something different from what he is at the present time.

So this kind of work, you see. What is needed? That what is contradictions within oneself has to be smoothed out. It has to be understood

from a different standpoint. It has to be understood the way it is, in reality, from essential standpoints, and even if the manifestation is different that one recognizes the essential principle of both. I have reference, of course, to mind and feeling. This is what constantly affects a man. It cannot be helped because they are different kinds of functions in men. They were developed at different times and they were not fed with the same kind of food. And sometimes one says, one is overdeveloped the other is a little less, and sometimes that what is a little less grows out in a different direction from that what we now call a mental development. Sometimes we say he is too brainy for his heart, and sometimes his heart is on his sleeve when he has no mind. And this constant difference sometimes between man and woman, as we say, predominantly one or the other; or sometimes two in one person, one predominating the other; this kind of conflict, both having an effect on my activity because the body is connected with my feeling and with my mind. And sometimes it does what I think and sometimes the body does what I feel. And when there is this kind of a conflict my body doesn't know because it is affected by one or the other. And when they differ, what will the body know and what will it do and who will actually conquer the other?

This is the conflict of man. If everything was clear, if there were a development which took place at the same time, so that whatever the development was in one, would also be the development in the other, that they could go hand in hand and exchange. And then straighten out as one proceeded in the development of the mind with the development of one's feeling. Now I call it feeling as solar plexus because it belongs to man as he is. I don't call it his heart. I don't call it his emotions because that belongs to a different kind of level. The question of how to solve it, is simply to develop in man a consciousness and let it be developed at the same time with his conscience. This is the problem of Work. This is the problem of changing a personality into an individual, into a man who really knows and can do and can feel correctly.

And that for that reason, that what is necessary for such a man is in the first place to have an emotional relationship towards that what for him is above him and has more value; which is freer, away from earth in the direction towards God, in the direction towards infinity, in the direction towards the absolute, or, you might say, towards that what is the universe. This has to be fundamental because without this particular kind of a wish, man will never wish to Work. Man will always find excuses in his mind. He will always rationalize. He will always find the reasons why I should not do things of this or that, even if he knows that it's good for him. At times he will be afraid of doing it, at times he will be too lazy, at times he will not even want to consider

it, and at times it has become so blurred and he is so completely asleep with it that in this kind of a habitual existence, he doesn't even know left from right.

The solution for man is to take his body the way it is and to see in what respect it could develop now into having a relationship between his consciousness and his conscience. And you see, in order to do this in ordinary life with the way the mind is of man and his feeling center, his solar plexus, it is not developed and there is no contact, there is no road, there is no way by which your mind can tell my feeling not to feel or to feel certain things in accordance to reason. And there is a certain amount of knowledge which is in my solar plexus which I cannot communicate to my head and is not even if it comes to my head as a knowledge, as an intuitive knowledge, it is not acknowledged by my head as a real kind of knowledge because my mind only knows one kind, that is a mental functioning. And any other kind of a knowledge, it is not the knowledge because that what the mind says, that is the real one.

These are the conflicts. And the conflicts are noticeable in my attitude, in what I have to do in life and not knowing one or the other and not knowing which is worse and which is the best, I let go simply because I hope that the end will justify the means. And, of course, they don't and I get into trouble. And I am affected and when I'm sensitive and my mind starts to function a little bit and it has no power over my feeling, then my feeling will predominate and sometimes my intuition is not correct enough. And my second sight by my first impression I may be right, a second impression, having thought a little bit about it, I change my mind. And my activity, of course, corresponds to all of this.

The study of man from that standpoint, that what is constantly struggling within him when he is conscientious enough in ordinary life, not really knowing. Then he tries to find out. He asks other people. And sometimes they can help him because they happen to be a little bit more objective than a person can be for himself. And many, times they don't know enough about your own problems. And sometimes even when you ask, you get away with the ideas that how do you know what I am really thinking or feeling? You do not know me. The other way - to pray, to bring about a contact with a higher force in which you can believe and which then at such a time when you pray honestly and seriously that then you may be able to hear. But sometimes this kind of thing, beautiful as it is, is a little bit like an oracle that can be explained both ways. The Oracle of Delphi was not always understood. I Ching is difficult to understand. All kind of systems including astrology and all the rest

is very difficult to interpret because what is there in us who really knows what is what and where to place it?

And that with all of this, the whole point of wanting to become free in this sense and free from this struggle and free from this constant conflict in one, is to make something that has actually the possibility of a relationship in the right way and a correspondence between one and the other simply because they happen to be developed at the same time. They use the same kind of food. Objective consciousness forms in the mind when a person Works, by the introduction of that what is now not subjective any longer but could become a collection of objective facts, truthful facts, real facts, facts which are acknowledged by everyone to be so, for which there is no personal interpretation, which are absolute because they are not earthly any longer. They belong, you might say, to God but it is a big word to use. One says consciousness, independently of that what is an ordinary and we call it now subconscious or a little bit of an ordinary kind of a consciousness, or a waking-sleeping consciousness, the kind of consciousness which is sufficient for man to live on earth with. Self consciousness is a step away from earth. It is a step in which the mind starts to function normally like that what really is a sun giving light and heat at that time to the solar system of one's own world and in which mother earth as represented by the body has taken the place of becoming a servant; so that what the mind will tell because the mind in that sense now knows and knows absolute facts.

And at the same time that what is one's feeling has changed into a real emotion and developed into a conscience which in man takes place at the same time whenever a little bit of some consciousness is made, is created, is deposited, and is resting now to be moved and used in the brain - in the part of the brain that is still susceptible and possible - for which there is a possibility of a development because there are parts in the brain that are a little bit more free than other parts. That then at that same time by means of the hypothalamus some substance is created which will flow over to one's heart. This is the creation of something in man when he becomes conscious which usually is not known very much because you might say. in his physical body there is very little room for anything to flow. But this kind of a substance is of a different quality, it is in principle like blood but it is in quality as matter ethereal. And it is not material to flow, it is like a nerve reaction on something that takes place at a distance, as if magnetism can have an effect or a force need not go away from its place in order to be felt as a force.

This question now of how it is produced: I would almost say that you have to take my word for that because you have not as yet any kind of an insight into the factory of the mind when it is receiving impressions in a conscious state. For that what takes place is an overflow towards one's heart. It is called Hanbledzoin. It is a blood - a blood condition which will be used for the formation of the so-called emotional body in man, his Kesdjanian, in accordance with Gurdjieff, in which the blood then, that Hanbledzoin, will fulfill two functions: it will create in man a different kind of a body besides his physical one and it will be the kind of a body which will be useful when he dies so that that what is life in man can still remain in existence and be free from the bondage of earth. And at the same time, this what is now Kesdjanian in man and the blood which now is flowing and can circulate in that kind of a body in an ethereal way. Don't think that it is material, it is ethereal, will then start to function in a certain way by feeding the Kesdjanian body and creating in the Kesdjanian body certain organs which will have to function, belonging to that body in a certain way within man.

This takes place at the same time when man develops an Intellectual Body of his consciousness. But the beginning of his consciousness is now parallel to that what is the end of his conscience because man has already in ordinary life the beginning of the possibility of his emotional state and his emotional body. And this, you might say, is the saving grace for a man. If he didn't have that he would just be an ordinary physical body which of course would die without any thought whatsoever about the possibility of a hereafter or even being bothered about questions about why man should be a question mark.

You see this is the important part in man. Sometimes we call it man number four in order to distinguish it from man number one, two and three. One, two, and three simply means physical, feelingly, and mental. No more. And in that there is no room for particular questions for what might become. One takes in man number one, two, and three that what exists on earth for what it is and takes it for granted. And there is no particular wish of any kind in such a man if he didn't have man number four. And unfortunately, there are people without this particular development. It is a form of his feeling which is much purer than the ordinary feeling taking care of his ordinary wishes. And to some extent, it has already a little freedom from his physical body as manifestation.

The difficulty with ordinary man is that his feeling center is linked up with that what is his body. And that feeling center, not being a center at all, is distributed over the whole body in various nodes which are connected and are

connected more or less with the solar - with the - with his, uh, solar plexus. But then, when man, if he has a number four quality, there are certain functions of an emotional kind which are free from his solar plexus and which are already a remnant living in his heart.

One has to explain this, that life when it was made in the form of a human being, stayed in a certain way in man as it was and started to distribute life cells for the body in order to grow and to be born. And in which then gradually by separation of such cells the different organs also will have formed. That what was the cause, naturally was the embryo and was as originally how it was fertilized, but that what then started to grow became man. And that out of which it grew remained as a fundamental, original life cell in man. This we call a magnetic center of man which is in each person and is, at that time, the beginning of his life; that is his body and his personality. And then when it has fulfilled that function, this magnetic center divides into two parts. One goes to one's heart and the other goes to one's brain. It is located there and it stays there because it is not subject to any further possible development, since ordinary life and Mother Nature have no interest in that, than only to have the form as matter for man simply appear on earth for definite purposes so that simply, as material, it is used, you might call it, for the balancing of the moon regarding the earth and to maintain it at the distance where it is since it was by means of some catastrophe divided from the earth.

Whatever takes place in man and what remains for him his aliveness is a certain cell in his heart and a cell in his mind. These are the two things which will help a man to start to grow further, independently of Mother Nature. And it is there that really that the original thought of wanting to become conscious starts. And it is also there where the original wish to Work starts in one's heart. Man number four has this cell in his heart. Man number - I use this terminology, sometimes it is used by Ouspensky, it doesn't mean very much, but it is a little distinction - four and five are emotional men, six and seven are intellectual men. All of them have to be developed excepting this four which is below the line and is still in the unconscious area, that is, the subjective one. And when it grows out into its own Sol La Si, it goes into the objective or that what is now above the line; that is, what is really conscious area. Six and seven as man that - by the way, emotional body is five - six and seven of man is entirely in the objective area. So it is all potential in man except his man number four, and in his beginning of number six.

That is the Do of his intellectual body. This particular Do, it is struck in his mind and the mind now functions in two ways. Most of the time it

functions towards the area which is unconscious and becomes his ordinary mental functioning with all the thought forms that we know and the thought processes. At times, the mind has an idea of a possibility of hoping for something that does not exist as yet, for himself - not a creation - but for himself, as a possibility of a development in the direction of unity with God. You might say this is an original thought of man which comes to him sometimes in flashes of the realization of his existence, in some way knowing that he should exist only, not only as a man on earth, but there has to be in him that kind of aspiration in him towards something else which he believes in at such a time. And Gurdjieff calls this the Lights of Karatas.

By Karatas is meant, in the book, a state of consciousness for man to be reached after he has full grown all three bodies and is then able to be fused in one. As that kind of unity he is ready to live - again using this kind of a metaphor - to live on Karatas. So that man in his mind as he is, in this Do, being on the dividing line between the conscious and unconscious area, at times, and very seldom really, but nevertheless can have this thought. I wished I could grow. I wished I would know. I hope and I know that it is possible for me. That's about all.

He is helped in his feeling, when it is right, by this emotional quality of having this innate desire to know and also to wish at the same time. And from that time on, by means of Work, that what is now the beginning of his Soul, and that what is the completion of his emotional body go hand in hand. In the diagram, sometimes, we indicate them in two parallel lines which are constantly connected with each other. And the steps which have to be taken as far as Work is concerned, and explained, you might say, in an intellectual way, belongs, of course, to this observation - this becoming aware - this knowing in a certain way. Knowing in an awareness with an observing which takes place simultaneously with the event. And gradually out of this as a Do now wishing to grow further, will parallel to it be evolved the Sol of an emotional body.

The Sol of that emotional body is for man the aspiration to a new life. It is his wish for a vitae nuova. It is his wish for a renaissance, a rebirth. A wish for him, based on the knowledge which he has and which has been augmented and can be augmented any time whenever he wishes to apply this particular wish for being objective, can now be helped in himself by having the aspiration towards the possibility of growing to become a man for him and to develop in him both his consciousness and his conscience.

The next step, the participation in a Soul sense, it simply means, I go back to earth in order to live; in order to live with that what is my consciousness to the extent then that I will be able to test out how truthful it is and how permanent. It is a testing place. It is a return to oneself. It is a return to that what is behavior forms in life in order then in that conscious state to be able to do certain things or to understand certain things which one doesn't and hasn't understood before but now is able to do in a more conscious state knowing that it is right.

This is parallel to the development of La in the emotional scale. And that is a returning to oneself in the form of inspiration. To know that what is within one as one's heart which ultimately will have to give to man the motivation for the continuation of his wish to overcome the difficulties that are in the way. Whatever happens after that, this question of experimentation, the question of silence and so forth, it doesn't matter.

It all hinges around one thing: that man realizes he has to do some work and that in order to maintain his life, it is not going to be left to God unless he would know how to pray. And if, even if belief that God exists, that man still exists as a man on earth with all the difficulties that are involved in that. And that he cannot possibly negate it. And that only solution for him would be to be in balance between that what is his mind and what is his feeling or that what is really his consciousness, and what would be and would become his conscience. Whenever there is this kind of a balance, you see, one is then not affected by certain states, moods we call them, affected by that what I have thought just the last moment, or what I have read or even what I have eaten. I'm always the same because I know and I feel at the same time. I know then that in this conscious and conscientious state, that what I do as activity becomes for me real will. And in this will there is no conflict because that what comes from my mind objectively, that what comes from my heart, also objectively, does not argue with each other. It is the same. There is a double force, you might say; it is a reinforcement. That is why will takes up the totality of man.

When man is united in three centers in that sense, then his will becomes not only the attitude towards the rest of the world, but also what is in him, making him as man behave the way he should and this time with the understanding of his reason, again, consciousness, and with understanding of the motivating force, again his heart.

Ultimately, this becomes man's religion, this becomes the way by which he ultimately could link up with that what is of a higher level, we call it an

emotional level. Of course it is emotions in him; in his particular world which are the planets for his world; the same way that the sun in his world is his mind. And that the relationship between the mind and that what is his heart is now correct because the heart now knows that the mind can govern and can leave the reasonableness to the mind and can furnish actually, you might say, the fire, that what is needed as fire; that what is needed as warmth. And that, as fire, now, wishes to light up that what is the sun becoming now for man a real sun actually giving off light and through one's heart, heat to the body, as expressed in the will of man.

Such a man is threefold. He has three bodies. He has the possibility at any one time to become one and leave this earth. He knows what it is to be conscious because he knows what it has taken to fight and to work towards it. He knows what is conscience because he knows that where is God, he is; and where he is, God must be. And that then what he does, he does the will of his father. The example of that, of course, is Christ. And to what extent you understand anything about Jesus as man and Christ as the Redeemer, to that extent probably you can understand your own life. And if you don't understand very much your own life, you don't understand. And that is nothing unusual because, I think, most people don't understand themselves at all. And, of course, never will understand the position of Christ, the reason why he was alive, the reason why, actually, as man and Jesus appeared on earth and what was his function as Messenger from Above.

In exactly the same way, if we were brought up in India, we would not know what is meant by the Buddha. There are many things of that kind in different religions which do not fit us. Christianity happens to fit us because we happen to live here. And for that reason I mention Christ as the central figure of that culture. But, religions as you know are not limited at all. They belong to the earth as a whole. We happen to be at a certain place and because of that we are affected by it. And, of course, we talk that kind of a language, the way we have been brought up and the way we have lived. So, don't think that I become provincial by mentioning Jesus. He is a messenger from above, that is from the father, from the totality of all things existing, from that what is absolute, from that what is endless, from that what is infinity. And in which now each man on earth, anywhere, can reach whenever he wishes, if he knows how, and if he is willing to have the proper attitude towards himself, by losing himself totally and becoming free of himself, that then he will find God within his heart. This is where the heart, that is where the emotion comes in. That is where your conscience will tell you because your conscience will be told by God as that what is All-wise Father Creator.

Again, I use religious terminology. Don't mind it. I don't care what you would use if you use ordinary words that have the same kind of a meaning. I'm talking about that what really motivates man. And to what extent he is able to understand himself with his heart, his wish to live and to become really what he should be. And he knows he has to work for that because nothing is going to be given to him. And that whatever he has, he can be very grateful for. But otherwise he wouldn't pray for something else that at the present time he doesn't possess. So, whenever I say God or the Father, understand it as a principle. As that what is really in the sense of which we now know whatever is, we are capable of experiencing in one's own life must be the way we ought to be and should be as man becoming ultimately that what is created in God's image.

Now you see, this difference between conscience and consciousness, the unity between the two because they feel and think alike. And in that state, no division, unity, oneness of aim and purpose, executed by man, this is individual man. This is real man. This is man with all three functions as bodies complete. And, in the - I call it fusion. It is a unity. It is something which becomes one. It is something that then starts to function on a different plane because it is one. And which as one is still made up of the component parts. And could go, any one time, in the direction of such component parts. And again, you might say, materialize in them and again appear.

If life exists, the possibility of the crystallization of such life in any kind of a form may sometimes take the form of a human being on earth. And it is possible that in the existence of the totality of all life, that certain sections, you might say, are separated out for a purpose. As if such a section becomes a Messenger from Above with a definite Aim to tell how to Work, how to grow, and how to free oneself. Again, it presupposes the aim of man in life on earth as well as in the totality of the universe is a freedom of existence of becoming one. And only when that has been fulfilled with all the multiplicity of all lives existing everywhere, only then in the totality of that kind of a sphere will there be permanent harmony and will there be music out of this world.

Only then, but you see it is not the time that we consider. Otherwise we would say it would take many lives, it would take a long time. Fortunately, this time becomes timeless and when timelessness exists, no time exists. And then that what is one is within. And the strangest thing is that absoluteness always existed regardless of any kind of a finite form. And still I have to go through the layers of development until finally I knock on the door of the Tri-unity and then when I am let in and I'm received I realize, I'm back in my old life.

If you wish to Work now, this is the last meeting we have in Berkeley. And whoever is new, try to find out for your own sake what is meant by Work. It's the only way by which you will find an answer because you will not find it in any other direction. I know that. You can study religions and you can study philosophy and psychoanalysis and all the rest, it will not give you an objectivity about yourself and it will not give you truth. It will give you interpretation and it will give you something to talk about. And temporarily it can help you a little bit because sometimes it's new and it gives a new slant. But it will not develop your "I". The "I" is the beginning of that what is emotional and that what is intellectual body. And then, this "I" starts to exist with the unity of the three bodies. And this "I" finally knocks on the door of the absolute asking to be let in. This "I" is God within. This is God going with you up towards the totality and then merging into oneness.

So when I say try to find out, it is worth it because if you don't know you ought to be ashamed that you don't know. And if you do know, you have a responsibility. And then you are ashamed if you don't do it. Whichever way it is, life is not easy. Life is never a joke. Life has to be serious. This is the meaning. You can take it or you can leave it. If you leave it, it becomes a joke. If you take it, it becomes reality. If you then wish, you can become a man. If you don't take it, you stay like a little animal with a little bit of a brain and that's all there is to it. And you will die that way. And unfortunately, there will be very little of this, well, man number four, wishing and hoping and yearning for the possibility of further growth or understanding, or to find one's real place or the meaning of one's life on earth, wherever it might be. And then to exist in the way one really should exist.

For that reason, I say, try. Find out. At the present time when I say this, I talk to your conscience. I'm not talking to your brain. I don't give a damn about your brain. But I do care about that what you really feel. And that feeling when you are by yourself and not in the presence of others, when you can actually be honest, and when you really can come to yourself and then perhaps at such a time maybe you can listen and you can think then about your life and what it is worth now and what it ought to be done with it and what you can do and, perhaps, if you understand the responsibility that something, something has to be done. And not tomorrow but today. Because tomorrow you die.

Good night.

M1184
San Francisco Group I
Thursday, May 18, 1967

For those who are interested, tonight is the evening of a radio speech, so called, whatever it is, in Seattle. Huh? Mr. Lorenzo - at 8:45 - I don't know how much - how much actually they're going to take of that. That was the - the Granada Organ Loft meeting, remember? And then there was an interview when I was there the last time which also lasted for about 40 minutes and I don't know what he's going to do with that. But Andy will tape it, whatever comes over, so we'll find out soon enough. That station KRAB, if it is any good - that is, if it has a fairly good reception and being in contact with whatever that outfit is here - do you know what it is, Miriam? (KPFA - indistinct conversation with Miriam). If it is of any help, maybe we can inveigle them into putting it on also. That would be helpful, I think. So, we'll see.

It reminded me that Andy sent me a recording of Alan Watts over the same station, an interview and also an, uh, a speech he gave in a lecture at the Unitarian Church. I don't know what your impression is of Alan Watts and how much you know of him. I'm very glad I've heard it. I thought he was, uh, cheap. But I'm quite convinced he is much cheaper than I thought. So, if you want this particular - I have it here for those who are interested or curious about the interview (or other) and you can enjoy yourself. As far as I'm concerned, he is out. He's not talking about spiritual matters or matters of inner life; he is just, almost I would say, a clown. He wants to be humorous. And everything becomes equal and when it comes down to telling what really to do, the only answer seems to be meditation and try to keep your thinking or rather stop your thinking, etc., etc. Listen to it if you have the courage.

Remember some time ago when I was here last, I mentioned, um, or we talked about *Reflexes of Truth* or *Glimpses of Truth*. It goes under both titles - Ouspensky mentions this in *In Search of the Miraculous* as a statement that was given to him at the time when he met Gurdjieff for the first time and then it was supposed to be written by one of the students there, and Ouspensky goes a little bit in detail about that particular kind of essay. I suspect that Ouspensky wrote it himself, and it has been around us for many, many years, and when I was here I promised that I would, uh, send it to you which I didn't, but I brought it with me, here. Here it is. It can be copied. And then return the original and you can keep the copy. And it can circulate to those who would

like to read it. So, you had better take it, Ron. Take care of it. It's interesting. I think there are certain ideas in it, and I think, as an impression of Ouspensky, of the visit - the first visit of him to, uh, to Gurdjieff. I think it is quite elucidating.

Now we talk about work. Because you know, during the last couple of weeks or so, all the different meetings we've had mostly I've talked and given lectures that apply to Portland as well as Seattle, and then we were here before, also in Palo Alto last and in Berkeley again I fell in for the same kind of a thing, and I don't think it is right because a lecture is only good at a certain time to elucidate certain ideas and put them perhaps in the proper place. But maybe you have very definite questions on your mind that you would like to discuss. And although the background, which I tried to give a little bit in Seattle, is very useful, on top of that then if we have questions, it might make it a little bit more intelligent, or rather it will reach more of you who are actually concerned with work and, of course, have questions about it. When you actually do work, you must know at certain times where there are obstacles or whatever you have to do and that you become clearer and clearer about the necessity of keeping in mind what work really means. And then, when you apply it, that you don't forget it. So, are there questions? Let's talk about that first.

David: I have a question about what 'observe' means.

Mr. Nyland: 'Observing' means noticing or looking, sometimes watching, sometimes becoming alert. That is the strict way of observing. In the sense of Gurdjieff, observation is connected with impartiality and with simultaneity. But observing, as such, means I start out to become alert. And observing, when I want to do it in the sense of work, for the time being, is simply to be able to record that what takes place of the physical body as behavior. So the observation is then not a question of an "I" looking at things or sometimes with your mind noticing things, but this time it is a part of the brain that starts to record facts as they are, and particularly now facts of behavior of the physical body. So, when I say "I observe", I really mean something in me is observant of the rest of myself when this physical body is behaving. And 'behaving' simply means that it is active in the physical sense. So it observes, this "I" - this beginning of "I" - observes the manifestations of the personality as expressed in its physical behavior. So there is nothing secretive about it, is there?

David: What I was wondering about is how vision -

Mr. Nyland: No, it is not vision.

David: I know it's not but -

Mr. Nyland: It's recording.

David: It's not vision at all.

Mr. Nyland: No. It's not vision. It is something that records a fact in your brain. When it is done in the right way I call it becoming aware of such a fact. But that observation is already linked up with being impartial. So whenever this "I", assuming now that "I" has the capacity of recording a fact of myself as I am, that then in the recording of that, there is nothing else but a recording and no interpretation. And that, therefore, whenever this "I" observes "it" in its manifestations, that then the manifestation is accepted for whatever it is and in whatever condition it happens to be. You see, when I observe in that way, I am not identified with that what is being observed. "It" becomes the object of observation. "I" is the observer. And the illustration is as if there is a telescope from Mars to the Earth and Beelzebub looking on one end of the telescope and on the other end of the telescope are the little slugs on earth performing whatever they are supposed to do. Is that clear? Do you know now how to observe? Or have you had experience of a result of an observation of yourself?

David: Yes.

Mr. Nyland: So you know the difference between that and visually, so-called, noticing.

David: Yes.

Mr. Nyland: Now you have to introduce also simultaneity; instantaneousness. True impartiality can only take place when there is nothing of the rest of my personality involved in either illustrating or describing or liking or disliking of that what is being observed. When it is truly impartial, I have to utilize for the impartiality a certain function which is not my brain as it functions now, and surely there should never be an interference of any kind of a feeling because I cannot like it - I take it as it is, as it happens to be. So that in order to eliminate mental functions, the thought process in general is dependent on that what is anticipated or on that what is remembered. And therefore, the instantaneousness would mean that that kind of a recording in my brain is dependent on the realization of a certain moment of an existence which at that

moment is recorded in my brain. So by doing this, I take part of my brain and make it record in an objective sense and eliminate any kind of an influence on the part of the other parts of your brain. So this particular part which is selected to be educated to become objective is a separate function, and the "I" is located there and we call it then an objective faculty which happens to be at that particular place. Or rather, there are two places: both on each side of the head, above the temple. Have you any idea how the brain is functioning?

David: I don't.

Mr. Nyland: Read a little bit about a brain - how a brain is, of what particular parts it's made up. In general, formulatory is the front of your head; that's where you make your words. The back of your head, right under the skull in the back, is a pondering section. That is where you weigh the value of words. In between, towards the center of the brain there are two special kind of functions. They are located - and they call it thalamus and hypothalamus - they have in the first place a possibility of a little bit of feeling mixed with mental functioning. And they help to introduce the fact of a memory and a storing of memory of certain facts which have already been received in the brain and bringing them forward to that what I call now memory, which again takes place in the center part of the brain. Also, the anticipation - that is, that what is looking forward to what the future might bring - is partly a function of the center of the brain and partly of the formulatory apparatus in front. Besides that there are a few other different definite functions of the brain: originality of thinking is also in a certain section; the connection of the growth, of where actually the brain starts to grow from is in the center of the brain where originally when a child is born, is the soft spot, which you probably know. Have you ever heard of it? That what is now in the brain as it is occupies practically all the territory except two parts which are not functioning at all and are like virgin field. They have the equipment of a brain as a brain, but they are never used. And those are the two lobes that are above the ears and the temples on that side. They are comparatively free from the rest of the brain, and nothing takes place in them, and it looks as if that particular part was supposed to be used and never was used. And sometimes we say that the subconscious happens to be there, but since we don't know much about the subconscious - since it is subconscious and not conscious - we really don't know where it is until it becomes conscious.

For my particular interpretation, the way I see it, it is exactly that part of the brain that starts to function when I talk about objectivity. And here is already a whole lot of gray matter, practically ready to be used as long as it's

put to work. And that under the influence of something in me, which I now call Magnetic Center because this is the wish to become aware and the wish to evolve and the wish for freedom, that now this part of the brain is under the influence of that kind of functioning as Magnetic Center within me, which now wishes - those two parts, I say they are divided because they have different kind of functions - start with this kind of brain telling it to get busy and become objective. That is, something is, according to Beelzebub, erected there. The wish to want to work goes over into the thought of the ability to work, and that then, in having this thought, it goes in the direction of trying to find an opportunity where this particular telescope could be erected. There is no objection on that part of the brain, the rest of the brain which is unconscious for us, to explore the possibilities of that what is next door; as long as nothing happens, nobody objects. As soon as something starts to happen in the sense that this particular part wants to become objective, then the rest of the brain is really anxious to undo what it might have done in the beginning. In the beginning, that what the brain wants to do is to develop something that could become objective and everybody can agree because they don't see any danger in it. And usually that what is the thought I have regarding wanting to work is something in me that is of a very high quality because that particular quality in certain thought processes in the brain has in itself still a remnant of that what was originally the - well, I explained it the other day I think.

That what is life when life has formed all the cells; that what is originally the life cell has as Magnetic Center a quality of dividing and going over into - one part goes into the heart and the other goes into the brain. And it is that part in the brain that is now as a cell which becomes cognizant of the two possibilities of man. One is his unconscious state on earth and the other is the possibility of evolution. And then, in that way, having a hope which again is linked up with the feeling of something that could happen to man if he only knew how to behave and what to do about such a development. The point where that takes place is, in the intellectual scale, exactly at the line which divides the unconscious from the conscious area. And for that reason, that when Beelzebub talks about seeing the lights of Karatas, it is the thought in one's brain which is, in that sense, refined and probably of the highest quality of expressing a belief in the possibility of growing out of the state in which it is. And originally this came from the desire on the part of Magnetic Center to be united with the totality of all life. That is where it came from, and it wishes now to undo that what has been, you might say, has become a prison to it in the form of a body, and that therefore both the thought process in its highest form and the feeling process in its highest form are united in one attempt - to create a means to get out of prison.

So the instigation of this cell in the brain starts the search for a territory where an objective faculty can be erected. And therefore, you might say, no one has objection to it because that little cell has been quite inactive and whenever it started, you might say, to assert itself, the rest of the brain did not take any cognizance of it because it was talking so-called higher language without any particular sense or idea that it would do them harm. I don't know if you can see the totality of the brain as if it were a group of people together who are more or less afraid, and not afraid any longer when they all take - talk the same language. But when there are one cell who talks a little too theoretical and about things that really don't concern them, he is considered not practical as far as the rest of the brain is concerned and they leave him alone. But as soon as this cell starts to explore territory in order to put his theories to practice, then the rest of the brain becomes alarmed. And as soon as they see that he means business and actually starts to operate in functioning in an objective sense, relating then to the rest of the body, then the brain as we know it in an unconscious state becomes alarm - alarmed because it is afraid that it will be killed by the efforts of this higher cell in the brain itself. This is the animosity that always will be there whenever something unnatural takes place in a natural way or, reversely, something natural or Great Natural takes place in an ordinary natural environment.

All of this, you see, I want to say, simply, because that what takes place in the brain is a very logical possibility of development. There is nothing unusual about it, if a part of the brain wants to be a little different from the rest. But as long as they all think they talk the same language there is no difficulty; as soon as some starts to threaten the existence of the other, then the others all band together and they try to throw out the enemy. It's interesting, you see; for instance, there are many - there are several examples of that kind. When Holland at the time was invaded and threatened by Spain - Holland - Hollanders always quarrel among themselves, particularly about religious subjects, and there are any number of denominations and different people who have this or that to say about this, and they fight among themselves. But when there was a common enemy, everybody forgot for the time being what they were fighting about, because there was one danger that threatened all of them. So in that, they got together and fought, and fought for 80 years until finally Spain was sent home, you might say, and then Holland took up its own little pastime in quarreling among themselves. It's the same thing with the brain. As long as there is a threat from the outside of something unusual, all that what the brain does is forget a little bit about either memory or formulation or this and that - all of them become united in the effort to exclude something extraordinary. And this is the difficulty that anyone has when the little "I" starts

to want to live in the section of the brain assigned to it, that then this little "I" is threatened in its existence because it does something unnatural, and that the so- called naturalness of the brain tries now to convince little "I" that it had better go home or somewhere else and not operate in that place because the brain itself - they are, you might say, Hasnamussian enough to say that they know it all and that the little "I" doesn't have to tell them. It would make an interesting story. All right? Are you clear on the observation now? Okay. Yeah.

Questioner: How do we recognize these, when it happens, happens with-

Mr. Nyland: Recognize what?

Questioner: You said there's a battle between . . .

Mr. Nyland: Oh. A little allegory.

Questioner: (incomprehensible) in, in, um-

Mr. Nyland: You think they have daggers and swords and such?

Questioner: Well, I - I haven't been - I mean, I know there are difficulties to work - to want to work - does this have to do with not wanting - not wanting to -?

Mr. Nyland: That's right. Now, immediately when you let the effort go, the ordinary brain comes in and takes over. The brain works with insinuations. It doesn't have swords: it is much more subtle. But it watches extremely carefully. As soon as there is a possibility of an opening, that there is a little slackening on the part of the effort. The brain moves in themselves and also invades this particular territory. It starts then, so called, "to think". It starts to record the facts in the same way as they always have done but presents them as facts which are absolute. The rest of the brain - that is, the subjective part - is unable to record a fact at the moment of existing. This is where the ordinary brain feels - uh, fails - because it always has been dependent on the memory process or an anticipation process. It never has recorded anything at the moment. And you might say, almost, the ordinary brain was a little bit too lazy because it didn't need it for life on earth.

Questioner: Is this - is this then when a person dies, that the ordinary brain has just been for the earth and that whatever is objective brain would remain?

Mr. Nyland: That's right. The ordinary brain dies. Ordinary brain reverts to gray matter. The life in it disappears. The life continues in the forms which are suitable for survival. Life will continue in any kind of a form that is not subject to the destruction of earth. So whatever can die on earth can no longer contain life and life knows though - then that it has to immigrate to something that still has the possibility of continuation of living and is not affected by the laws of earth. It's the kind of quality in man which, in the first place, belongs to his real wish for development. Also in the knowledge that the development for him is possible because he has had already certain experiences of that kind and to which he has added, by means of work on himself, all kind of different data which now have a different kind of a quality.

The data that have been collected during the time that a man is awake are of a different character because, in the first place, their absoluteness makes them no longer subject to time and that therefore they will not be destroyed by any form of memory or that what might happen in the future. Anything as recorded at the moment is permanent. And for that permanency, a certain substance is needed which can be used as a form in which then that as facts recorded, it can live. It is emotional quality of Kesdjanian Body which then becomes available and that for man when he works he gradually shifts the accent - the point of his gravity - from his physical body to that what becomes emotional and what is Kesdjanian. So that whenever now the body dies and Kesdjanian Body is at least partly developed - that is, in the beginning it is more or less developed as feeling and for the second part, it is developed because of work on oneself, up to a certain gradation, maybe it is only Sol; maybe it is only La. It may not be completed and it may not have reached even Si. But in any event there is enough substance there for life as such. That is, life which then was represented originally in the physical form that now when these cells die, that is, when they have outlived their usefulness, that what is life force moves over into the Kesdjanian Body and continues to live. The Kesdjanian Body in its density is not subject to the law of gravity of the earth. And for that reason it can leave earth and live away from earth, and then enters into a different kind of a world which we call the spiritual world but in which the forms of life as coming from man when he dies and which still carries his name as such - the combination of all of that now lives in his Kesdjanian body and whatever there is developed of a Body of Soul for such a man.

That is why the spirits still go by the name we recognize as they were here on earth, and for that reason they can be recalled and brought back, or contact can be made with them because for them, they still are part of this earth as far as their make up is concerned. Although their dwelling has been changed

entirely and in dwelling now in a Kesdjanian body, they are no longer subject to the ordinary rules of decay which we know on earth. So in the first place, spiritual bodies as such are actual bodies. They are entities and they have brains. And they use the brains which have the accumulated data of an absolute kind and in particular of those facts which have been collected when they try to become conscious. They are mixed with other facts which belong, in the terminology of Ouspensky, as man number four. There are facts in - man number four, partly of an emotional kind and partly of an intellectual kind because man number four is connected with man number six at the point Do. That is, that what is in the intellect at point Do is the beginning of six of man, man number six.

So that all of this is of that kind of a quality that it can move over into the Kesdjanian Body and as such then continues as a spirit to move around in a certain realm away from earth and not longer subject to the atmosphere of earth, even, but sometimes very close, and sometimes, where they have developed sufficiently, at a great distance away. Again we say distance. It simply means that they are under less influence from the earth and that they are more under the influence of that what is really the center of all living. And it depends now entirely how far the development of such a man has gone; what particular place he will occupy in the spiritual world. And that in this spiritual world of course he will meet and he will recognize, not by words. He will recognize by means of feeling, by means of emotional quantities, by means of certain - we cannot say it differently, rates of vibration, which are expressed in the condition of density in the matter or the ether which exists there. It is difficult to explain that because the means of communication are entirely different from what we are used to since we have occupied ourselves in making a language.

There is no language of that kind in the spiritual world. And still there is a communication between them. And there are different gradations of different spirits who partly live still on earth, in their makeup, you might say, and who still have to live a life in which they have to free themselves from certain conditions which are still prevalent and which were not destroyed sufficiently during the time they were alive on life - alive on earth. And as a result that certain people - I call them people or persons - still have to fulfill their particular task and, you might say, are sent back again to earth in a certain form of reincarnation in which then they have as duty to live their life again in order to have the opportunities again and again which they have not taken in their previous lives. That is simply their karma; that happens to be the condition in which they now find themselves in this life and sometimes are quite aware of

existences that they have had before and without any doubt they don't mind at all that perhaps they will have more kind of existences and more lives even after they die - die now physically. But you see there is a substance that is carried over from one place to another and from one life to another. And that substance is mixed with the substance which belongs in our life to earth which, when a man dies, that particular part remains on earth. And the other, as substance of life, keeps going on with the man until finally that substance is purified of all the different crystallizations in which it has been in any kind of a form.

This is the interesting thing of how the development of man must take place because when life is entering into the human body on earth it starts to take on, partly, because you might say rubbing against the certain forms of physical matter, it is then affected. It is not dirtied but it is affected, and because of that contact it has received and it will receive on the outside certain impurities. There are certain ways sometimes how such life forms already are affected in an essential way that it goes a little deeper. And all of this belonging now to the personality and the manifestations of man. When a man dies this life force is not immediately cleansed and it has to go over in a different realm where there is a possibility of receiving - receiving certain conditions which are laid onto it. That is, they become, they are then, under the different law in which there are superior beings which direct them and help them and guide them and tell them what to do. The world of the spirit is a very interesting world. And it is interesting to dwell on it. It is more interesting to try to develop it on life - as- on earth, in our lives. And the more conscious a man can be, not only that he can be more spiritual, but the more he can experience conditions of the spiritual world. Some people are fortunate. They have it already, you might say, accidentally and they become media. They are the links between the spiritual world because they understand it and they are being used by the spirits of the other world for a communication to be put in a certain form so that it becomes understandable in the life of man on earth.

You have to speak because I cannot see you. Yes.

Questioner: When I work now I seem to have (thoughts to work) going on and on very continuously all during the day and my attempts - they're not for long. They're- they're really limited, really short. But each time I think of it, I try to make an attempt and that's all. I was talking with someone and he said that he thought he heard you say at a meeting one time that in order to intensify their effort, each time you have a thought not to work then but say I'm not going to work now but later I'm going to use this energy to build it up and

work later and after doing this several times, you arrive at a point where you say, yes now I'm ready. And then somehow -

Mr. Nyland: I'm afraid you mixed it up a little bit. Huh? You mixed it. Because I think it is now a little mixture of certain things that I have may said - may have said at different times. I never would have said, for instance, that if you now want to work, postpone it and wait until you can work. At the same time, there are times when you think you would like to work, you cannot because the conditions are not right. At such a time one must let it go in order to find a more conducive moment. But in general I have said that whenever the thought is there, one can convert the thought into a moment of awareness even if the awareness lasts for that one moment. I never would let any kind of a thought or feeling regarding work and the desire to wake up in whatever way it is as small as it may be, little in its particular quantity - I would never let such an opportunity go.

Each time that one converts the energy as represented by the wish to work, or the thought which may accompany it - that it is possible at that moment - each time this conversion takes place, there are certain facts then collected, again in the little brain that is now functioning and when it starts to function a little more, it starts to flow over into a development in one's heart as a - as an emotional quality; each time that I make this kind of an effort, there is that form of energy as fact, or forms of energy as emotion. By a fact now I mean an intellectual quality of recording. By emotion, I mean a certain state of potential possibility. Each time that I wish to work, I convert this - and such energy then is deposited in a form of matter of a different kind of density in the proper place in myself: one in the brain, the other in the heart. Each time that I work, there is in my body a possibility of a conversion of food which is there at the present time and is not always used. Partly because I don't know how to extract it out of the food that I eat and partly because there was no need as yet to use the higher food which is in the body for the purposes for which it was meant.

Let me explain it. I said some time ago, talking about air and the rarified gases in air; rarified gases from the standpoint of chemistry are those gases that are practically impossible to work with in a chemical sense. The reason for that is that their molecules happen to be closed up and that the ring of electrons around them does not leave any room for entering and, for that reason, they became so-called chemically inert. Helium is a simple example with krypton, xenon and the rest of - argon - all of those which are, if you know anything about the Mendeleev system, they're always in the beginning of the horizontal

line where there is a possibility of a new ring being formed of the electrons around the nucleus. They belong as a group together and they are noble gasses, they were called originally. That what was really noble about them was that nothing could attach - touch them. Under the influence of a conscious effort, when I breathe I not only take out the oxygen but I take out part of these so-called noble gases and they are digested in my lungs on account of the condition created by more consciousness and, in particular for this purpose, conscience. Under the influence of this condition in my heart, starting now to function in a conscientious manner, that what becomes affected is in my lungs the result of blood flowing from the heart to the lung and then in the purification process of the lungs with this kind of blood coming from the heart, this blood starts to carry the substances of a higher quality now in my body and as a result as coming from air. So that the exhalation is not any more in the same way. The exhalation contains less and less of such gaseous material and it has become food for myself.

This is one way. The other is that during the process of becoming conscious in one's brain, the impressions that I now receive in an ordinary sense through ordinary sense organs and which, of course, represent for me a certain form of energy, since they are recorded as such - as energy giving content in my brain - that then when the brain has next to it or in it a conscious state, a condition in which attempts are made at objectivity, that at then as a result of this state influencing the rest of the brain, that what is recorded as facts take on a different quality and become permanent. That is why we say sometimes, 'moments we do not forget'. That is, they are not subject any longer to the fact of being able to forget them and this of course I mean by permanency. Therefore, this kind of quality of facts recorded in that way have an absolute value as that what is temporary with the rest of the facts recorded in an ordinary brain. So that you see, whenever I now make this effort of being awake and, as a result, there may be a little period of time - I call it time as measured by us; an extending of moments as measured from an objective standpoint - that then during that process, the other natural processes are extracted more than before and they become then, with this material that is newly extracted, a deposit both in my brain and in my heart. As a result of this kind of condition, not only that my brain and my heart are affected, but the totality of my body is affected. It simply means that as a result of work, the body becomes less dense. There is more possibility of a separation of the centers and the Si-Do of physical body loosens up.

The Si-Do of the physical body is linked up with sex. It is the highest form of food as being digested by the human body and the Si is the sex organ,

and it is exactly at that place where then the loosening up process enables sex energy to be sent to different parts of the body, if necessary, since that what is in sex as sex energy contains certain forms of a higher nature which Gurdjieff calls Abrustdonis and Helkdonis. These are the two forms which partly are used for the heart and partly for the brain. Abrustdonis is for the heart; Helkdonis is for the brain. And these are substances which, on account of the changed condition of the body of man when he is conscious, start to move - I would almost say, because they are attracted - and sometimes they move because of a result which man has whenever there is any consciousness or conscience in him, that then his will, wills these substances to go up to the proper places where they can be used further. They are the substances for the building both of the Kesdjanian and for the Soul Body. And it is this particular process when man is awake that takes place as a result of his "I", that the totality then of his whole body, being satisfied and in a different kind of a condition starts to change in itself as an apparatus which now will use that what is there potentially in a better form by using whatever has been received in an ordinary sense, digesting it differently, and then using that what is latent in man to accompany it to the place where it finally will have to be consumed. It is one way, of course, by which Kesdjanian Body can be built further and the Soul Body can be built by the usage of that what is in an ordinary personality for the purpose of building higher bodies.

Whenever I am awake; whenever I try to wake up; I make a contact at that time with that what is above me, and I implore that the Lord Creator will send material to me if I am open enough to receive it. And that because of this kind of reception, the corresponding note is struck in me where is already such substance, but this time latent in me, waiting for the call to be united and then to be used up for the purpose for which originally it existed. Never let an opportunity go by whenever you can wake up, even if it is only a moment of awareness. Keep at it each time, each time.

Now where it got mixed up probably is that sometimes the conditions are such that it cannot be done, and that even if the wish is there that there is no possible opportunity of actualizing. Sometimes the state of oneself is in such a condition that there is no energy left for any kind of desire even, and not even the possibility of creating any "I", even temporarily. And that, for that reason, one has to wait until - I've called it Zilnotrago many times - until that has been dispersed. Because one cannot go too much against the grain and suffer to use up all the energy in friction without any result. It is useless and it is also sinful because it is a misuse of energy which should be used for other purposes in connection with the reasoning power of man. And his reason should tell him

when to work and when not to work. And when he knows that the conditions are such that it is an impossibility to work, he should not try. But what he should do is to continue to be awake enough to know that whenever the Zilnotrago has been dispersed that immediately he again starts to become active.

In order to do this, one has constantly in mind the possibility of working. One does not let the thought of work go by. One tries to become or to remain to a certain extent aware - it is not impartial enough - but at least one keeps on noticing the state of oneself as a result of that what may have caused the condition in which I cannot work. For instance, if I am emotionally involved I know it is utterly impossible for me even to segregate any energy and use it for the purpose of being awake. And I have to wait until the energy has died down and has done its damage, but at least that the condition of myself is much more conducive. That is on an emotional scale. Intellectually, of course, it is quite obvious. When there are too many thoughts and they whirl around in my head, naturally they will affect that little part of the brain which likes to be quiet enough to set up a telescope and to observe, you might say, in silence. And as far as the body is concerned, sometimes it's utterly impossible to use the body because it is too much engaged in all its different muscular movements and tenseness- tensenesses that it is quite impossible to use any energy for any other purpose. Sometimes if I wish, even in an ordinary physical sense the body is incapable of doing things that physically otherwise would be possible for it. I've said many times, if it runs and it gets excited and, you might say, starts to (tintle); as if it starts to vibrate and it is all in an excited state, your hands cannot be quiet enough to repair a watch. It's utterly impossible. Sometimes when you run too fast and you're out of breath you can't talk. And these things of course already take place on the plane itself of the physical center. It surely would be quite obvious that if such energy is being used physically that there is no energy for any kind of a higher level.

In such a case, one keeps on watching the state in which one is, never letting the thought or the feeling go out of your mind that as soon as the opportunity is right that then you will want to work. This you see is quite necessary because at that time when there is enough accumulated of that kind of a thought, the willingness, that then the opportunity, because the body has restored itself - there is a point of equilibrium in which then what is still going on you might say in the body is not too strong to prevent the wish to become actualized for oneself. As soon as one can work, one works. When one cannot work, wait for a little while before you say I cannot. Make doubly sure. When Beelzebub and Hassein are on the ship and they have to run through the

Zilnotrago of the comet, the captain comes in and tells them about it. The captain in our lives is our common sense. It is a certain form of intellect which is very low to the ground but is very practical. And it sees things as they are without any fuss, without any fringes or any embellishments. And it puts really - dots the i's and crosses the t's immediately at the point where it's most essential and there is no further argument. When common sense comes in, usually the advice given is quite logical and ought to be followed up.

Common sense comes in in knowing that at certain times I'm not entitled to work and when I do it, I'm a fool. The cleverness that sometimes I have; the desire that I wish to distinguish myself; it looks very much that sometimes I wish to work in order to make a good grade so that I can show it to St. Peter when I get to the gate. All of that is nix nix. One is a simple man. One is made up of a variety of different things - all fighting more or less for the recognition in order to belong to part of one's personality. And together with that I have a feeling that never lets me go because it always is interested in having the best of everything. And as far as my mind is concerned, naturally I want to have respect, I want to be distinguished, I want to be known, I want to be publicized, I also want to be liked.

All of these kind of things, you see, that what is now ordinary attributes of ones personality - all the time I have to see what is at the present time the foreground. And I must know that at times it may be so strong that there's no use fighting against it. If my vanity, my self love, is so strong that there is nothing else and that, I, you might say, it comes out through my ears, then it is a very bad time that I would try to work. When I am worried, I don't work. When I am utterly in a joyful state I don't work. When I am in the midst of a very difficult problem that has to be solved, I don't work. I wait. When I'm in a argument and I'm convincing someone and I'm identified with that, I don't work. I work only at times when I know there is a possibility and in the very beginning and for a very long time the possibility of work is when there is a very great simplicity in my life and that I'm not as yet bothered by all the different things belonging to my feeling or my mind and that there is nothing that I really care about as far as myself is concerned - it should leave me cold. At least it should leave me equal. Egal. Cela m'est egal, if you understand French. It is even to me. It is not one or the other; it is neutral. That's the state in which I work. That's the state in which there is a possibility of building something in a surrounding which is full of enemies and it is possible at that time to segregate enough of my feeling from the place where it should live in my heart and not to be interfered with any kind of an influence of my solar plexus.

Questioner: You were talking at the meeting in Palo Alto about - that sensing is different from observation and I don't quite understand.

Mr. Nyland: Oh yes. Sensing is an attribute of the physical body. It is something that the physical body hasn't got at the present time. It doesn't need it because it is using the ordinary feeling center, and the combination between the two is enough to express what I call sometimes a feeling and sometimes I call a sensation. When, on account of work, there is a separation between feeling center and physical body, the physical center can now no longer use the emotional center or the feeling center for the expressions which the physical body needs once in a while. And it has to make something else that can be used for that purpose, as, you might say, being able to express itself and to convince itself of its own existence. That is really the reason for trying to develop sense organs, but this time sensing of the body itself, meaning by that that when it functions it gives the body a realization that it exists. Now if I sense and if it is necessary because if the feeling cannot use the body anymore for expression, the body is at a loss and has to have something to take the place. The feeling itself has to learn not to express itself by means of the physical body and that means that the feeling has to learn how to become an emotion because in the emotional world the existence of communication need not take place by means of a physical appearance or a manifestation. It can take place in silence.

I sense now by trying to establish a relationship between my mind, and this is an ordinary mind thinking about my body, and sending attention of my mind, energies, towards a certain part of my body where it is received, and when it is received it is entering a little and then reflected to be received again by my mind and then creating in my mind an image of that what was so-called sensed. So the process is as if some energy comes from the mind of myself, ordinary unconscious mind - the way I am now in daily life, it has nothing to do with objectivity - towards the arm, if I sense that, receiving then that form of attention back by reflection and at the same time producing in the arm a certain effect as a result of that attention. Dependent on the penetration of that energy, I receive a sensation in my arm and that is reflected in the image of my brain and then I call it, my arm exists.

So in that particular process there are three things again. My ordinary mind, my arm, and the relation between them. Now it is possible that this kind of an attention as an energy sent from the brain to the arm has to be exhausted up to the point where I realize that I cannot do anything more because my ordinary brain will be limited in sending attention and I may not be able to

send more than I can at a certain time. Moreover, after once the fact of the existence of my arm has been established, there is no sense in sending further attention to it. So logically then there is an end to this sensing process although there is no description and no prescription of how fast it should take place - usually if the conditions are right I learn by sensing and sensing and sensing as an exercise to do it in a shorter and shorter period of time. So that some times, when one knows how to sense, this particular attention sending can become instantaneous. In order to concentrate the attention on the arm I say to myself 'that is all that exists' and the rest does not exist. It's in order to have a chance that the attention that I am sending will be as concentratedly as it's possible for me. If it is concentrated, the result of sensing, actually having sensation in my arm (in) reflex of my brain which then records the existence, that particular time will be shortened.

That I now from one arm go to the right leg, towards the left leg, to the left arm, the process is repeated. The result is that my brain has received impressions of parts of my body. I now use this same brain to sense the totality of my body, since I already have four parts of it. I now change it over and become aware, as it were, of the existence of my body. But since this process of excluding everything else and the emphasis has been constantly on the existence only without describing, that part of my brain which has sent the attention now starts to function very closely to the possibility of becoming objective. It still is my ordinary brain. It is still not the objective faculty and it is not as yet connected with any formation of "I". So in that sense, it is not Work. And at the same time the result of becoming aware of the existence of myself in that way that I am not judging it and that it is recorded - the only difficulty is that the recording still takes place a little bit of time - measure - after I have said it. Rather, the time that is necessary for sending the attention from my brain to my arm or to the totality of my body and the recording afterwards in my brain is always subject to a little bit of a time lag. So you see it never will take the instantaneousness but it will take impartiality. But that is why one has to be careful not to mix them up.

Now in this particular kind of a state if one is really sensing and there is the totality of oneself being sensed, then it is quite easy to go over into an objectivity. Because the process is already a dynamic one of the recording of the existence of myself and all I have to do is to become a little bit more definite about the recording itself, as it were, of that what is my body, without taking the totality, that now I become aware of its movements or I become aware of certain expressions in any kind of a form of behavior. Then I have to record it in the part of the brain which already is subject to impartiality and

whenever I now record it as a result of trying to become objective, that what is taking place as a behavior becomes instantaneously recorded in the part of the brain that is suitable for objectivity.

I hope you have followed it because it is really theoretical and it really doesn't matter. I say don't mix up the sensing with observation because the processes start differently although they may end up in the same place. All right?

Doug: When I listen to you at meetings speaking practically about work and now about sensing. Especially about work. I seem to attempt work efforts on myself consistently and I don't understand what (incomprehensible)

Mr. Nyland: Well I think the thought is there Doug. Perhaps the actual - the realization or the accomplishment of being awake and aware is most likely quite difficult but there is no - it is not impossible. You see, because what can take place if "I" starts to function as an independent something, that what this "I" observes is of course the organization as a whole of the personality. So now whenever you are in a state in which you are interested in listening and certain things are taking place also in your brain, your body, your feeling, and there is that kind of, almost I would say, intensity of trying, all of it, to become attentive enough to take in what is being said, at times the little "I" has a chance to exist without disturbing that what is taking place in yourself. "I" after all is not part of you. It is a separate function away from you, independent of you; although it may be located in the brain and in the heart, it stands on its own feet. And dependent now on how much there is of it, it can be at certain times assert itself, in particular when the personality as a whole is totally engaged in one activity. The result is then not because I wish to work but the result is simply because the fact of the unity of oneself. I don't want to go too far in detail about that because then I run into difficulties which I've gone into before that that emphasis of unity is equal to the attempt at trying to wake up. It is not. But sometimes the unity of three centers produces in man a replica of God, and it is this state which is unusual to man, in which all three centers are so united that produces the possibility of an "I" being not noticed - but an "I" almost I would say utilizing the opportunity of observing "it".

It's an interesting question because "I" exists all the time. Only we do not know it and it doesn't exist for us. I've called it a curtain once or a fog. There is something that is in between; something that prevents us even from seeing "I" if we try to look. Sometimes that is impenetrable because we cannot go through it with our wish coming from our ordinary personality. At the same time, "I" is of a Godlike quality and therefore it never will die and it cannot

disappear. It only becomes impossible for us to become aware of it - again I must be very careful that I use now the right words because now I say that the personality becomes aware of "I" and usually the "I" is the only thing that can become aware of anything. But in the state in which the body, the mind and the feeling is one - in that particular state of oneness there is an awareness possible when the three component parts are not functioning as component parts. Will we let it go at that? I am afraid I will confuse you but the experience you can have is quite right. As soon as you start to think about it you lose it.

Doug: Yeah, but the attempts are what I consider to be attempts - should I continue?

Mr. Nyland: Oh, yes. Take it all in. Be grateful.

Doug: It has - it has to do with the fact that everything around me concerns one thing and -

Mr. Nyland: No, it is the inner unity for yourself in which everything of the surrounding is completely excluded. You don't even notice it. You see you are by yourself. This exactly the same as the result of sensing. Nothing else exists in the world but me. That is unity. But it's all right. Whatever the experience is. Don't avoid it. Keep it. Yeah, who said.

Frank: An obstacle which I've been about a minute ago is at times when physically I may not be doing much I may not be (- - - other people) but very, very fast ... I was wondering if you can suggest (incomprehensible)

Mr. Nyland: Talk a little louder, Frank, because I cannot hear it really and when the dog barks it's . . .

Frank: If you can suggest anything to still the thoughts.

Mr. Nyland: The thoughts are about other people?

Frank: About other people, about myself, work coming in there but coming and going so fast that I can't . . .

Mr. Nyland: The compensation is always by means of your physical body. When you leave the thoughts alone they will play any kind of a part and any kind of a joke on you. The "I" is not as yet sufficiently developed to tell you to

stay away or to shut up. And you have to use ordinary means in order to bring about a certain balance for yourself because the balance is now too much in your head. It should be in your heart. When you make your body active in any kind of an activity and sometimes that it might require energy of your head to direct what the body is doing - at least part of the energy will not be used for the worrying or the thought processes that go on. And the more you can exhaust yourself now physically, the more energy will go there so that you will be very happy not to have to think. To some extent, I think it is a question of allowing it and thinking that you cannot do anything about it because you are too lazy to do anything. If you really are bothered by it, you will work like hell, physically.

For instance, a person is worrying. He is not going to solve it by just sitting. You know damn well he gets up and walks around the room. Sometimes a person has many thoughts that he has to think about. He goes out for a walk and tries to recollect or to see if the thoughts are going to be put in a different kind of a place. And there are many instances of that kind - certain inventions were not made simply because a man happened to think and think and think and sit. Sometimes they happen accidental by noticing certain things when the mind was not at all interested in any invention and sometimes they came because of a certain quietness that a man had by resting himself, sometimes by looking at other objects and all of a sudden the thought struck him that such and such and such was a solution to the problem.

It's exactly the same whenever a man is a little bit too much worried and too much thoughtful and he doesn't want it. If he wants to continue with it, of course he won't do anything about it and sometimes it's very enjoyable. Not only that it may be necessary, but it's enjoyable. Sometimes you may think afterwards how nice it was that you were so tired. Frank, don't pay too much attention to it because as long as it doesn't explode, it is not serious. If you want to get rid of it for the sake of work, naturally too many thoughts can prevent you. The balance that can be made is if you work physically and then if you want to work you can become aware of what you are doing physically of that what you have set out to do and that you now wish to do. Since this is something that you have made up your mind about that you wanted it, it will be fairly easy to become impartial and also objective to it. When this process starts, it has changed the condition in which your brain is into the possibility of becoming dynamic. And because of this dynamic flow that is then occurring, your brain will be emptied because it will attach itself gradually to the dynamic process and it will not bother you any longer. Try it, you will see. It is not so difficult.

Barry: I'd like to ask what I could do in a practical sense in my work efforts to increase the - to intensify the quality. I've observed in many of my recent work efforts a certain level and I've become increasingly more concerned with the thought of either intensify the level or do something which I don't quite have clear in my mind yet to increase - to, uh, change the quality of the effort so that something is happening.

Mr. Nyland: Barry, whenever you work you have a certain wish for that, and the wish as you know must be based on a realization of what you are, yourself. This particular kind of an effort, even if it is regarding work, is also subject to the rule of monotony. After some time - it will never become a habit because it's unnatural, but it will lose interest because it is repetitious. That is one difficulty that you have and for that reason that whenever one starts to work, you have to change conditions constantly in order to introduce a new note. And with that you are at least temporarily fooled. Ultimately it will not help you because also that will run dry.

Now to intensify one's effort you can do it of course different ways. You can simply see that the result you have obtained is useful and that creates more of a desire to do it. On the other hand that what you have as original motivation of why you want to work may be based on a realization of what you are and you don't like too much of what you have seen or there are certain instances where you actually made a fool of yourself - where you knew that you could have been different and that you now are looking for a way of how to become different. I think there are many different ways of doing it but usually the only thing that counts is that whenever you discover it is not intense enough, you intensify it. I would almost say it's as simple as that. It goes together with - if you discover that you don't speak loud enough you make it louder. And there is always enough energy for that. You may not be able to continue with it. Energy is a very strange kind of a thing. It can go through a big hole and not have any particular force. But when it goes through a small hole it will be able to exert pressure, and it's the same quantity of energy. The question now is to direct the energy that I have through a more concentrated hole, as it were, by making it more pinpointing that what I am doing. Then you will see that there is an enormous amount of energy that can be forced through that. Usually the loss of energy, that I am not further interested, is because I have diluted it already before it started.

Barry: It's not a loss of (incomprehensible)?

Mr. Nyland: I don't think so. I don't think so because you see there is naturally a limit to the amount of energy you have and you can produce. That depends on your state of being. You cannot increase it because you're not on a higher level of being. So you have to use what you can, but whatever there is has to be used most efficiently. So it's quite right that you try to operate with the means you have in the best way you can. And as soon as you notice that there's a little bit of slacking off, that then out of certain forms of accumulated energy in your body, you can produce some. But then the kind of thoughts or the feelings that can be helpful, as I say, to recall what it was or the motivation or the condition that you don't like what you're doing and you make it. But also not to distribute it too much over too large a general area. For instance, if I want to be awake of the totality of myself as I behave and walk and do all kind of things as I am busy, there may not be enough energy for that. But there might be enough energy to observe the movements of my arm. And by changing it over into different kind of objects which are now being observed, I become really quite clever how to handle it and how to manipulate it. Try this for several times. You will see it will help a great deal.

Barry: This, this . . .

Mr. Nyland: What I said just now.

Barry: Yeah, I know, yeah. This borders on the whole subject of quality change?

Mr. Nyland: No, I don't think you can change the quality yet because that depends on the intensity of your wish. The wish depends of course on - well, we call it quality. There's a certain depth in that and there is also a certain quality of actual substance of emotion. It is a question of how an emotion is tinted and for what particular purpose it is used or what the aim is. The higher the purpose, the better it is as far as emotional energy and the more effective it would be because the quality has been enhanced. It depends now on what you call a higher purpose. If the desire for oneself to work is completely unselfish - that it is simply a means of trying to find out some way by which a man could become what he should be, and having in mind then that in that kind of a state he would be more useful for - I wouldn't say - helping God or being a servant or universal qualities or - but let's say closer to the possibility of finding his proper place in relation to all-life-existing or Absoluteness - whatever it may be.

With other words, when a man is trying to have an emotional quality in his wish, which has nothing to do with any kind of a desire on his own part belonging to lower levels of earth and existence, that kind of quality then can appear in the wish to wake up and will also become much more enduring. But that is a question of how to change the motivation. And as I say, this depends entirely on the character, the level of being in which one is, also what one is interested in to achieve. It becomes quite complicated in that way because it is not always possible to segregate a selfish from an unselfish wish. The closer I can come to the desire only to wake up, the better it will be. I cannot help that it will be tinted more or less in that what I would like to achieve. At the same time, it is a question of wishing to be awake, only. Wishing to be a new man, without describing the man. But the newness because he is entirely different. It is like, after seven years, the rejuvenation of the skin of man. The phoenix again, out of the ashes of his former life. All these kind of things you see, whenever there is this introduction that kind of newness. The closer one can get to that for oneself, the purer it will be, and the more lasting it will be.

You have to talk because I cannot see you.

Bill: Could I have a task?

Mr. Nyland: You teach, Al? It's Al, is it?

Bill: No. It's Bill.

Mr. Nyland: Oh, Bill, Bill. How often do you talk to the students?

Bill: Quite often.

Mr.Nyland: They ask you questions and they wantsomething. Are your answers stereotyped - always the same?

Bill: Yes, I could try to change it.

Mr. Nyland: Yeah, that would be a a good task. You know? Start with the end and end up at the beginning. When you - you know, if it is an activity, someone asks you a question and, uh, you listen. And then maybe you turn around - he wants a tape or something - you turn around and get to the cabinet and you bring the tape out and here it is, huh? If you go to the cabinet first before you say anything - you cannot reverse that because you have to have the tape, but at least you can start a conversation by giving him the tape first and then

explaining. It's a little thing, you know? But when you are interested in finding out how you are and how you are in front of such people, particularly when it is very simple, that at that time you will become quite inventive in finding out how you will do it. Left hand, right hand, one foot, the other foot, turning around half way, not saying anything, mumbling, not looking at him, looking at him. You see? Turning your head or whatever. You see Bill? In the behavior of yourself you have many opportunities when you have dealings with other people without having to say anything. Many times when you say certain things, you have to say something intelligently. That is when you lose yourself. But if it's simply a matter of your movement, it is not so bad. For instance it would be nice if you ask whether you sit down in a chair first. It would be quite unusual because in all probability you'll go to the shelf and get the tape. Frown your head. Say, now let's see what is this (incomprehensible). Change your voice. Do it at least ten times a day; don't do it with everybody. At least ten times. And to see how you are and then see what you know that you can introduce into the next one and keep on varying. The more varied, the better it will be for you at the end of the day because you will get less tired. All right? Good.

Yeah. Say it, because I can't see you, you know?

Questioner: Mr. Nyland, three months ago you gave me a task to read *All and Everything* fifteen minutes a day, out loud, for the first time. And now I can't pay attention to it when I read so much.

Mr. Nyland: Have you finished it?

Questioner: No.

Mr. Nyland: Oh, why not? Is it such a big book?

Questioner: Yes.

Mr. Nyland: Well, maybe you have to increase, heh heh, the intensity. What time of day do you read it?
Questioner: Well sometimes in the morning; sometimes in the middle of the day. But I can . . .

Mr. Nyland: Can't you make it regular? It's a task, if you want it. But if there is no desire, don't do it. You have to make up your mind. Maybe the task is a little too big. Ok. Then another task. But the question is do you really want it?

And if you think you want it, can you tell yourself why, really, so that there is no mistake about it. And when there is no mistake about it, you will know it any time during the day. If there is still a little question, there will be certain times that you agree and other times you won't. So when I say no mistake, it always will be there with you and always receive the same answer. When this once has been established for yourself that you want a task, then you must do the task at the certain time and keep on doing it at that time and not allow anything else to come in. It is again and again, whenever you are lazy, whenever you believe that you don't have the time and it's your fault because you didn't get up early enough, or when you sit down with the book and you hate it, you still have to say "I am doing it" because I made a promise to myself.

These things you have to straighten out first because you are now much too wishy washy about it. You don't even take pride in doing it for yourself, that you have done it. You don't care. And when you don't do it, you don't feel guilty. With a task, you have to be guilty when you don't do it as well as you know you could do it. If that isn't there, there is very little conscience and a task, if you want to do it, presupposes a conscience. Otherwise, why ask for a task. If life is happy go lucky, let it be happy go lucky until you bump your head against the wall. Maybe at that time, you will wake up. But if that doesn't happen you can find all kind of excuses to avoid the wall. And then maybe at times you will have a picture of yourself of how it is that you don't even follow a little bit of a task like this because what is fifteen minutes out of a whole day? It has nothing to do even with the necessity of a task to wake up every hour for instance or to do constantly things that are against the grain or things that you shouldn't forget. No, this is only fifteen minutes. And reading a book. And for your own benefit. And where you really could get something out of the book and it is not made any difficult for you.

Can you imagine if you would have to write that book? Even if you would have to copy it? Even if you would have to copy it by having stolen it first? And then only copy it so as no one else can see it and do it at times when there is an utter impossibility that anyone ever will look at you? If you had a book of that kind, then you would appreciate it. And then you would - really, you would read it. It's made much too easy. It's already written in English. You don't have to translate it anymore. If you're susceptible to these kind of ideas: before you read, try to imagine, visualize, what all went into that book. And don't stop at the author and his thoughts and his life. But after - the translations, the writing up, the printer, the paper where it came from, the printing ink, the binding, the proof reading, the printing distribution, the store

where it could be bought. All of that. And here you have it in your hand. And how much is the value to you. If you don't want to read it every day fifteen minutes, the value is just about two pence

(tape runs off)

M 1185
Big Sur
Friday, May 19, 1967

So, we want to talk about Gurdjieff. And work, work on yourself. Who was at Esalen last time when I was there? Good, then you know a little bit what it is about. Maybe you have some questions. Who has read anything of Gurdjieff or Ouspensky? Fine. Now, we have a language. So then I ask you what is it all about? Consciousness. The assumption, of course, is that the present mental functions we have are not, are not sufficient for certain purposes. They are very sufficient for life on earth. And there is absolutely no reason to do anything about it when you, when you consider life on earth simply a beginning and an end, and no more. And it is also absolutely unnecessary to do any work on yourself unless you feel there is a responsibility for it. I think the fact of trying to increase the facilities of one's consciousness is, partly when it is curiosity, is not worthwhile. Because one has to have a very definite aim of why you want to do it, and that aim has to be based on the fulfillment of man with the assumption then that what he is at the present time is not complete enough to fulfill that kind of a purpose, and that there is in life a twofold aim: one is to have a life on earth as well as one can make it, and the other is the possibility of a continuation of existence after one dies. That in itself doesn't mean very much because we don't believe too much in what is life after death and only perhaps when you approach it; and at the time maybe when you do die that you might be surprised that it continues.

But aside from that, that the accent if it could be on a certain life which has definite requirements after one dies, and one of them being that one is then in a state of more freedom, could give, of course, an indication for the present time that perhaps that particular state in life on earth also could be reached and would be desirable. So from the standpoint of Gurdjieff this question of man and the responsibility he has is in the first place that he fulfills the obligations he has towards Mother Nature as he is now on earth and as he is living. And even if he is not responsible for his own birth, that there is a certain point in which a man becomes responsible and wants to accept that what he considers his life as a certain means for a definite end. And it depends entirely now on where you want to place that end. If the end is there when you die, then that is all there is to it, there is no reason to be interested in Gurdjieff at all. Because it has to have an accent of a possibility of freedom afterwards, and that then in working towards that that one could become a better man on earth. But the reason for becoming a better man, and in the sense of Gurdjieff of becoming a

more harmonious man, would mean that there is a definite purpose in finishing one's life, as it were, in that sense, for a very definite purpose --- because it would be utterly useless to just to develop on earth and then after death not to have anything anymore left of it.

So I think you have to consider it in a most general way of what is life on earth as we know it? What is it before? What may be afterwards? And what is the function of man now that he is alive and what should he do with himself? So then the question of self-knowledge must come in because you have to start from some point, and you have to know about yourself what you can expect, and that there is in man at the present time the actuality of his life as he is living it and besides that there is a potentiality that he might be able to develop. If one becomes interested in such questions, of course, then the aspect of life is a little different because it is not just a phenomenal world one is interested in, but there is also something that we call noumena, that is what is beyond it, behind it, or perhaps in it, or is represented in some form as a different kind of form as we now know it as matter, and then immediately one goes over into the possibility of a spiritual development, or an inner life of man and, under the assumption that what he is at the present time is already, consists already, at the present time of two parts of himself: that what he appears to be to the outside world, and with different motivations as in his mind and in his feeling, and there should be a possibility for a man to live an inner life and possibly develop that. That of course in substance is what is the aim. Not an expanding of the consciousness as it is at the present time, but introduction into consciousness of something that is different and that has a quality of survival. I simply mean by that that when it exists it is free from the bondage of earth.

Of course these are many words and terminologies that are used now that are in line with what Gurdjieff uses, and it is a little bit too general. So if you now would like to come down to brass tacks, because after all that is the whole idea that if you are sufficiently interested and want to do something about your life, and you want to work. And what Gurdjieff calls work on oneself simply means that I become cognizant of the existence of myself in an impartial manner. That is, that I actually collect facts about myself which are absolute or as close to the truth as I can make it, and that they become independent of any kind of a personal interpretation. In a general way if everyone would agree to such facts that they are that, and not different, one would have objective knowledge. And anything below that, you might say, remains subjective knowledge because it is gathered by different people who live and think and feel and express themselves and in that sense, whatever their behavior is, and whatever their feeling or thinking process may be, always will

remain subjective and subject to that kind of a change of different interpretations by different people. The advantage of becoming objective: that is, to have that kind of freedom, or to be able to agree, would give men a certain language among themselves about which there is no argument. And in that sense then he would fulfill at least part of his life, of eliminating a great deal of the conflict which at the present time exists and which exists within himself and it exists, of course, also between people.

Now one can say that in life perhaps that is important, that one has conflict, because that gives friction and friction might be a form of life. But the question is also, if one actually becomes, you might call it a manager of one's own forces, and the responsibility extends so far that one has to live a life most efficiently and not to waste, that then one must immediately admit that a great deal of the conflict leads to a waste of energy and one is not a good manager if that is continued without doing anything about it. So again there is a motivation of trying to find out how one can live on earth in the simplest way, independent of other people, independent as much as possible of Mother Nature, and at the same time, continue to exist, having in mind a purpose of belonging, ultimately, to the totality of everything existing; and as such then, find a place in the universe, or in whatever there is of one's world which is suitable for oneself and also would answer then this question of conscience, of why do I exist and why should I actually work for my living? So, in that way, putting it now simply in these kind of terms, of the aim of one's life, a person has to be interested in seeing that there has to be an aim. So that the universe as we know it, and of which we know very little, and only represented by a few parts of the earth that we have seen, and where we live --- that the totality of that what is the universe certainly must mean that there is a definite reason for its existence; and, in any event, pragmatically speaking, that we have to accept it for whatever it is, so that we as human beings find ourselves here trying to find out why we are here.

It's a difficult question to answer, because so far we have tremendous amounts of knowledge which is gathered by different people, about which we don't always agree, but sometimes we get a certain line or an indication in a certain direction, and that is without any question, that that what man is, and how he finds himself on earth is that he is bound by a variety of things outside of himself, and mostly, the things that are inside of him, and which have been developed because he was educated that way, or because he happened to live that way. And that there are many times things that we feel we would like to do, and we don't do; that we are lazy in many instances and we know we shouldn't be lazy; and that in a general way we are far from being able to

control ourselves to know exactly what we should do. And even if we wish to do it, that sometimes we cannot do it because we don't have the equipment.

These are all assumptions, and you can agree with it or not. It's a question for yourself to come to an agreement of what you want to do with your life as it is, and to what extent you want to become dependent on outside forces or influences, or that it might be possible to develop something inside which becomes a solidity for oneself, on which you can stand, and with which you can work. And then with the hope that that, in its development, could actually give you answers to certain questions which in ordinary life existence, you cannot answer.

Religiously speaking, of course this whole question of man - does he exist, does he exist simply as a body, or has he other capacities and abilities, and is there a chance for him to be in contact with that what exists outside of him of a different kind of nature, not material, spiritual, of a certain guiding force of something that religiously he would consider his God, whatever it may be for him that he wants to accomplish and achieve - naturally all of this as a philosophy, and as a mode of living, of conduct in his ordinary life has to be based on the assumption that man has a quality which is different from what is his ordinary appearance. And that that for him is kind of sacred, something in him which is really essentially himself; and that if he could actually find a way by which he could reach it, and then, if it is reached, it could give him the satisfaction of telling him at times what to do, and how to develop in him his conscience so that he would then become a more complete man.

This question of completeness, of the incompleteness of man at the present time --- I think it is not only an assumption, it is the truth. If one actually studies oneself, one knows that one is limited in a variety of different ways, starting with the body being just what it is, and not growing anymore, and the emotional development up to a certain point, and that what one calls one's mind has, of course, quite definite limitations because we really don't think enough - we associate, and we have memory, and we have all different facts that are in the mind, but they are not very helpful, because we keep on repeating and repeating, and as we grow older there doesn't seem to be anything new added to it, and what we do use is simply what we already have, and we use it in a certain form. And really to become creative, either in one's mind or in one's heart, is an extremely difficult proposition for oneself, and it considers man as he is, sometimes incapable of doing it although he may have a fervent wish. And sometimes when he feels this, when he knows that there is a limit, he is up against a wall and he wants to get out of it. And one knows this

--- either a scientist or an artist has this feeling, that there is that kind of a wall where it is impossible for him to get across, and somehow or other, religiously perhaps, he prays for it, or he hopes that there is some possibility of being affected by a higher force which, then, if he can receive it, and if he can digest it, he will be able to live in accordance with it.

So then this particular attitude of having to go to church or being in contact in a mystical sense with that what is higher than oneself, very often doesn't mean that I am able to use it in ordinary life. That there is a certain section of my life, then, that I devote to a development of that kind, in which of course I'm very happy, because it gives me something unusual, and I perhaps could withdraw from it. But as far as the possibility of remaining a man on earth and fulfilling the different functions that are laid on him - for that it is of very little use. It can give me a good feeling, and I know that at such a time, I'm even holy, you might say; or I know that mystically I am in contact with God in some way, or perhaps even fused, or maybe that there is an influence on me. But then when I come back to earth, and I have to talk about it, or I have to manifest it, many times I only remember that I have been in contact. The ordinary affairs of life touch me. I'm not too much of a holy man. And if I withdraw, I can live there; but I cannot live in the midst of other people who step on my toes.

The idea of Gurdjieff is that one becomes a man in the real sense of the word. And that as a man, one fulfills functions on earth until that particular debt to Mother Nature has been paid. When the payment has been made, then one is sure, that as far as one's life on earth is concerned, has been satisfactory, and one then could leave. And it is now a question how do I pay? And at what time do I know that I've paid enough? And if in such a payment, I can develop something that's still more permanent for the maintenance of my life, it would be worthwhile, because it is, again, silly and quite illogical to assume that when one is here on earth, that simply I pay for it and then that is the end again. There is a continuation, naturally, of life. Life is the opposite of death as we now call it, and life does not know death. So life must be all-existent and eternal. And if we are part of it, what is the relation that we, as manifestation, have toward life? And can we find, in this lifetime, enough indication of that kind of permanency?

Again the question is: do I want to be permanent? Maybe I don't have enough desire for that kind of life that I want to continue to live, and that perhaps at times I'd be very happy to die, so that, not knowing what will happen afterwards, that then at least I'm free from what I now have to do. It

depends on the level of where one lives in this life. And it depends on the thoughts you have, and the feelings, and the hopes and ambitions, and the kind of things you believe are necessary for you to fulfill, and in which you could have a satisfaction, and ultimately, what man is really looking for is a balance within himself. So that he need not be disturbed, and that whenever any disturbance comes, he can place it, and he is not swayed by any kind of an outside event, or the wind blowing left or right; but that he is able to take whatever is coming to him, and whatever he may select, or whatever he has to face, even if he doesn't like it --- that in that sense he remains a man, and is able to do, and to continue to think and to feel the way he should be. And that in his relations towards other people, he is correct.

Naturally, this kind of a relationship, that what we, we are not, away from the world, we don't live in an ivory tower, and only in exceptional cases; and if one wants to withdraw from it, it's temporarily quite all right; but the function of man is to remain a man on earth, otherwise he wouldn't be born here. And the solution has to be in the midst of that kind of activity. Because if he cannot do it there, there is no use, as I said before, going to church, because it has no meaning whatsoever. Either a conduct of some kind of philosophy has to be maintained, whenever it is, twenty-four hours a day; and if it isn't there, whenever I wish to call on it, and I have to hunt for it and wait for it, it is of no use. If I say that God would be with me, and I want to walk with Him, or He would walk with me, or that I want to recognize Him, He has to be there all the time; and the whole point of the question of eternity simply means that it is timeless, that there is no reason to assume it should not be there at any one time. But that when it is always there, it is there as infinity. And that the search of man, when he finds himself subjective or finite or in any kind of a form, would be to free himself in order to be able to live a life, or to have a manifestation in some form or other which is constantly in contact with the totality of everything in the universe. This, you might say, is a big thing, because what is man really, and to what is he entitled, and what actually could he hope for? But you see there is no reason why man cannot think that way. And the very fact that there is a possibility for him that he could believe in, is already proof enough that there ought to be some way or other by which he can reach it; otherwise it would be such a joke that if he can think about perfection, but he never could become perfect. The fact that we can think, the fact that we can feel, in our, you might say, highest moments, indicates that there ought to be a possibility, otherwise there is no logicality in the world at all. And then we may as well finish it as soon as we can.

So with this kind of hope, this kind of assurance in oneself, that would give the balance in one, if at any one time that kind of a fact, or that kind of a concept, or that kind of a realization, could be there whenever one wishes. And that therefore in the midst of any kind of activity, one could be sure of that what is real man, and that one could call on it, and it is there and the contact could be made. What really is the meaning of God within, or having within one, is really that there is something that is undisturbed and still remains permanent, and that never, never will fail. So the aim of man, according to Gurdjieff, should be to complete himself when he has a chance on this earth, as long as he knows that he is on earth for that kind of a purpose, also. And that even if he cannot finish it, that there might be a possibility of finishing it later. But that in general, that man should help, so that he then has in himself three possibilities of living. One, of course, is his physical body, which is his manifestations and in which is his mind as it functions now, and in which his feeling center is, as solar plexus. The second is that there should be an emotional body which should take care of certain functions which now the emotional center is taking care of; but there should be a body full grown in its development, complete, like a body, although it would have a density, a kind of material form, which is quite different from the physical form that we are familiar with. And that besides that there is a chance that man could develop an intellectual body. Gurdjieff calls that Soul. And that work on oneself really has that ultimate aim to become, out of man what he is now, to have a Soul in which he could continue to live, or if the development his Soul while he is in this world should give him the possibility of living as man on earth with these three bodies definitely defined, and at times united; so that as an entity he would become whole and complete and represent to the world a unified creature as man who would be able to use whatever functions he has in the correct way - and in relation to others, as I've said before, would assume and would be able to conduct himself in such a way that it is, let's say, most useful

Perhaps there is more than that. Perhaps it is that he would find his place, and perhaps that in this usefulness, that there should be something of his feeling, and real emotion, and really caring. And that intellectually speaking, that his Soul would be able to understand that what makes things go; and different people in relation with each other, could then live - I don't want to use the word in a form of brotherhood - but in any event, in the form of a real understanding about which there shouldn't be any question at all. Perhaps such a purpose, or an aim, or such an ideal state may not appeal to everyone. And at the same time, if one really suffers, and you suffer in life in order to accomplish certain things that you want to do, you will have to come to a conclusion that it would be quite possible to continue to live in that kind of

state, and be full of life, and at the same time know that you are not using energies for a purpose that is useless.

The development of man in this direction of what he has at the present time, according to Gurdjieff, is only one and a half, if the three bodies represent the totality of his potentialities. And that therefore the physical body being developed sufficiently up to the point - in the octave, up to the point Si - that the Si-Do in that octave simply means that man dies and goes over into Do. And that this Do should be the beginning of the continuation of something that is called the Soul. And that actually, the development of one's Soul should start at the point where one dies in the physical body. That of course is religiously quite an assumption, and that sometimes one says "I have a soul, and that my soul is already in existence in life, and that when I die, I will go to heaven with the soul the way it is, and whatever it may be, and whatever there may be as far as Christ is concerned, so that is necessary in order to alleviate and to redeem myself and that I will be cleansed of sins, and all of that." - it doesn't matter; it's only a religious way of expressing certain things that are fundamental.

But in order to reach this state of Soul existence something else is needed, which at the present time, is functioning as an emotional body, which during the later period of one's life or during the period as represented by the further development in this octave of the physical center, and I use simply the image of octaves as an indication of progress from Do to Do - that in the particular section of Sol-La-Si, the second part of the octave, parallel to that runs already the beginning of an emotional body; and that man in life as it is on earth already has this beginning - again, expressed in an octave form - of a Do-Re-Mi which is parallel to the Sol-La- Si of the physical. And that then, for the purposes of the forming of the Soul this Do-Re-Mi-Fa-Sol-La-Si of the soul, that the Do-Re-Mi could exist in connection with the development of the emotional body as Sol-La-Si. So that you then have this relationship of the three bodies at which the emotional body starts at Fa of the physical, and in which the soul body starts at Fa of the emotional. And if you put them together --- they are like this --- and you put them together, then the Do of Soul as beginning, starts at the point of Do where the physical body ends.

This is a picture of complete man. For that he has to work, because that what is the further development of emotional body, one has to work for that because it is not natural; and it can only take place in an objective field, you might say, of something that is conscious because it belongs to a conscious world. We as we are belong to an unconscious world, and we simply call it

waking-sleeping state. The development of man, and the possibilities would be that the next level would be a self-conscious one, and the level after that would be cosmic conscious. There are no sharp distinctions for us at the present time because we don't know enough about self-consciousness. But we do know a sharp distinction between waking-sleeping and self-conscious states, and that is of course caused by the objective faculty which could develop in man, even in his lifetime, when he worked on himself

This question of working simply means I try to become objective to myself, in the way I am, so as to take out of this kind of experience a certain amount of knowledge which for me is absolute truth. Absolute truth now means that that what I receive as a fact about myself is not subject to any personal interpretation, is not subject any longer to any kind of a feeling, and not subject to any kind of an association. So these are the three things that are necessary: we call it observation, impartiality, and simultaneity, to indicate what are the three definite requirements for the beginning of so-called work on oneself, that one tries to become observant of that what one is, that one accepts the condition in which one finds oneself, and that this should take place at the moment when it actually happens. So you have to imagine now that something starts to exist in the form of what Gurdjieff calls an "I"; which "I", for the time being, we'll assume that it is working or functioning as if outside the person, but that in reality it has a so-called intellectual or a mental quality, that it has to do with the recording of facts about myself. And that that could be located in a part of the brain, if that brain could start to function in that sense, and for which the different parts of the brain as I now have them are absolutely unfit because they remain subjective, and they are constantly influenced by any kind of a feeling, or sometimes by the necessity of an activity of the physical body.

So the assumption again is that if I want to develop something that is objective, it has to be done by the creation of a certain something that I call an "I", which then in the beginning has a requirement of only observing me. And this kind of a separation is that the little "I" existing, now functioning in regarding the observation of myself, that the physical body with all the different organs, including feeling and thinking, continues to exist, and at the same time, almost, I would say, parallel to that, this little "I" starts its observation process and then furnishes me with facts which, as I say, are more truthful and more reliable and also permanent. How this develops, and how do I create this "I"? By wishing fervently that such a possibility exists; and that then, if it does exist, it exists in the form of trying to become objective to myself. It's a very difficult concept because - what do I think with? My subjective mind. What do I wish with? My subjective feeling. And now I try to

create something that is objective. So in the beginning, that what I wish to be as objective, now is tinted to a great extent, with that which is still subjective. I make it as well as I can by trying to take out of this subjective feeling or thinking those processes that are, in my opinion, as close to that kind of purity - I call it that way - purity of objectivity. So I try to introduce elements which I now know are in the way by eliminating my partiality to that what is now seen and also I would like the mind to function independently of any associative form.

In order to reach with observation an impartiality, I have to eliminate any kind of feeling, any kind of judgment of that kind, any kind of like, any kind of description, practically, in a feeling sense, any kind of almost I would say warmth that has to do with my feeling; and if I wish to become impartial with my mind looking at myself, I have to introduce an entirely new function which does not exist in my mind at the present time, which is the concept of a moment, and the experience of a moment. A moment is in between future and past. It is as if at such a time, time flows through me and becomes part of me at the present time; and then again goes into the past, also belonging to me. When I say that what I anticipate as future, I can think about. That what is already past and has gone through me, has become a memory. And my mind is dependent on these kind of functions mostly and almost exclusively dependent on that what is supposed to come and that what has gone, for the simple reason that the present as a moment, does not last at all; and that the moment in itself is not a part of time, but it is a part of the totality of an absoluteness existing for which I have no dimensional quality. And therefore it is timeless in me, and my mind is not timeless. So there is in my mind no ability even to register a moment. And that is where I get stuck.

So in order to have this moment become part of me as a substance and a concept which can do me some good, that it actually becomes an experience, I have to make something first - you might call it machinery - which can receive it; and this I now consider this objective faculty as the mind tries to make it, in the form of an “I”, so that that in itself starts to function for the reception of impressions which are linked up with a moment of existence of myself. That, you might say, is the theoretical explanation of what should take place in one when one tries to conceive at first, and then create, the existence of an “I” as a beginning of that what is called a Soul body or an Intellectual functioning. What happens after that and whatever the results may be, it doesn’t matter - we can talk about that later.

But the fact remains that if I want to start first with the possibility of the creation and the belief that an "I" could exist for me, that then I create this and give it a power to become observant to me, and receives then facts which are more reliable, that then it is a slow process in the developing of this little "I" actually to become a functioning organ for me; and that if it actually could grow out into an Intellectual body, it would have to have the different organs which I now know also to exist in my physical and partly, I know it in the existence of an emotional body. Again it is difficult to conceive of that because Intellectual body, as Soul, is not of the same kind of density as the physical body. And that therefore the organs that I now have as eyes and ears and so forth, and which I use for sense perception: these belong to an entirely different sphere, and a different level of being, and they are not exactly like this, but more or less I can indicate that they ought to be similar to it, and that their functioning is quite definitely of the same kind.

How to grow now: this particular possibility of the evolution of an Emotional body and the formation of a Soul body. Step by step. By the accumulation of facts and by making this "I" grow; that is, by feeding it with the desire for "I" to become observant. By giving the little "I" a task to do, so that in the doing of that task, such an "I" develops. It is, you might say, practice would make perfect. And that now this little "I" is given the task as often as I have a wish to want to wake up. And that the wish to wake up, although in the beginning, more or less 99% subjective, gradually, because of that what I continue to assume could exist, actually starts to exist in reality, and changing the "as if" condition into a positive value of becoming alive and active and actually existing.

There is nothing wrong with that kind of mental reasoning, because we do this many, many times. Whenever I wish something to exist, I assume that it exists, and I work with it until it is proven to me that it is not existing; or that the continuation of the existence becomes axiomatic. It is an ordinary form of reasoning in science, and surely we apply it many times in astronomy; and I don't know what particular curvature is of any kind of a heavenly body, that I simply start my calculations with assumptions, and gradually prove them out as long as I know that the observable facts are in agreement with that what I theoretically assume. So this same kind of process I now apply in having the mind function in an "as if" condition, as if it is objective. And that in the collecting now facts about myself, that gradually the negation of this negation becomes a positive value. It is minus times minus, it is plus; it is a concept that is in existence, and it gives me a reality out of non-reality, when the two are joined. It is exactly the same as a positive and negative coming together and

becoming one; because that what I call negative is the opposition of the positive, but when they join, it is no trouble. So in that way I reach reality out of non-reality of an existence, when I assume that this non-reality for the time being is reality gradually going over into that what is at the present time non-reality for me, then becoming a reality. And it is this kind of a growth, this kind of evolution, that one has in mind when I say I want to grow out of that what I am into that what I am not. So that where I am then will be for me existence, and that out of which I came will be ephemeral.

Aside now from the fact of how it could be explained, there is always the practical application and proving to yourself. And this is one of the big things in Gurdjieff, that it is a necessity of verification of this kind of a theory. And unless you, in yourself, prove that it is a fact, it will never have any particular value. So that that what is dogma becomes doctrine for you in (front of) with your life. And unless you can prove that these kind of statements about objectivity have a value for yourself in your own life, you won't get anywhere by keeping on theorizing and talking about it with each other. So the necessity of this kind of a religion is a practical application day after day and time after time. And whenever it is possible, whenever there is a possibility for oneself, whenever there is that kind of a wish, that you transfer and convert this wish into the actuality of living in accordance with these kind of rules. And that only if you do that you will find out what it is to be bound, and you will find out what it is to be free. And that no one can tell you about it, because you cannot take anyone's word for it; and that the only time that you will know is when you know it yourself, based on your own experience. And not even God Himself can tell you, because He will tell you to do that and in doing you will find out for yourself what is the truth and what isn't.

One can confer about how to do it; one can talk about the results obtained in each one's life; and you can compare, even, experiences. But the fact that someone else is doing it doesn't help me at all. I can be jealous that he can do it, and perhaps it can give me an inspiration to do something like that. When a mystic wants to tell what it is to become mystically joined with God it simply means that he tells people, "Do exactly the way I have done." And if you ask him how to do it, he says: "I really don't know, but you just meditate and sit, and so forth". Gurdjieff is much clearer about that. Gurdjieff gives you actually a prescription, how to do this and that, and then to see what is the result for yourself, If you actually wish to work, the reason, of course, behind that is that I have to introduce the possibilities of objectivity in my subjective life. And to what extent, now, can I at the present time achieve this particular difficulty of having something in me which could be objective regarding

myself? And that all the different difficulties that, of course, are inherent in it - that is, the introduction of anything objective into a subjective world - is looked upon, of course, as something that will or might destroy the subjectivity, and therefore I object to it because I want to protect my life.

So if I don't want to work, I will find all kind of excuses why I can't work. And particularly when it is difficult, and the going really is sometimes extremely hard, because it is elusive, that then at such a time you are liable to give up. And moreover when you do discover certain things about yourself which are more absolute, and in any event, much more truthful, that then you don't like it. Because our rationalization processes, the different ways by which we have avoided to see the truth, and always want to interpret it in such a way that I can live with it, and also that I want to avoid any kind of unnecessary so-called expenditure, and that I want to follow the line of least resistance. Or that the different things in ordinary life have been made so easy for me that I have become lazy and don't want to work anymore, not only for a living, and reluctantly that I live in ordinary life in order to make a little money. And simply that my desire to develop, and desire to actually build something that is not of such immediate use for earth, because there are very few people who really are interested in wanting to work. And at the same time, those who don't work, for them it remains a closed book, Because you cannot take someone else's word for it, and you don't have the experience of your own.

So here is the practical problem: either you wish to work on yourself or you don't. That you have to settle for yourself first. The reason why you may want to work is that you are not in agreement with the conditions as you find them on earth, that you don't like to be where you are and what you are, that you don't like to be controlled, that you don't like to be a reaction, a reactive creature, that you would like to have something that you would call a will of your own, and that you're not dependent on outside conditions constantly affecting you, so that you don't know which way you have to go. That is, that you are as a man, you are without a rudder, that you are dependent on the wind as it blows, that sometimes of course opinions of other people will affect you because you don't have any one of your own, and that you don't know what to think and how to think because you get stuck. All these kind of things, of course, can lead to a conclusion that you would like to get out of that kind of a state. And it depends on your sincerity, your honesty in how far you believe that you actually are that kind of a creature.

We say in general that the person is mechanical, that he is a machine, that he is automatic. That is something that is extremely difficult to accept.

Because you believe that probably you are 80% or 90% but there is always a 10% where you think you are in command, that you can do as you please. Regarding ordinary life on earth, of course, to some extent it's right. Because if you want to go to New York, you can. If you don't want to meet so-and-so, you need not meet him, and so forth. As far as earth on life, life on earth is concerned, it doesn't matter very much. Because whichever way you are, and wherever you are, you remain unconscious, you remain subjective, and, from the standpoint of objectivity it has no particular value if you are one way or the other. It has a value in life, of course, and in that it is used. And it belongs to waking-sleeping state, and, of course, for us in ordinary life where we have to live, it has a definite value.

Regarding that which is objectivity, or the reaching of a different kind of level of being, for that I think one has no will whatsoever. One has a few kind of wishes, sometimes hoping for the best, and as soon as it becomes difficult, you give up. The persistence and the endurance and the necessity which is necessary for really development against all kind of odds, and against the grain, and against all kind of natural influences, against Mother Nature and all that does require on the part of a man really to have a will of his own which can function, and, independent of whatever the conditions may be, that he will continue to do whatever he thinks has to be done, until he dies. So, this question of will: one can talk about that for quite some time. But gradually, I think if one is honest, one discovers more and more that you are much more mechanical than you originally thought. And then you start to question that perhaps you are one hundred percent mechanical - and you leave always the last two or three percentages out because you like to hold on to something you call your own, and you are not going to give it up, when it is already so crystallized and immersed in you that it would be painful to give it up. You hold onto that what you still, you call, you consider your own, in order to feel at home with it. And you will not give it up unless there is something else that can take its place. You are not going to give up your physical body unless you have an Emotional body. And you are not giving that up unless you have a Soul body. That's quite logical, because you have to live in some kind of a form, since, at the present time, that what is life does need a form as far as we are concerned, regardless of where you are in the cosmic scale.

So, here we are. I want to become objective. I want to develop this self-consciousness. I have a wish for it; I realize that the way I am in life is not satisfactory; I only know that this kind of a wish has to be pure; it has to be such that it is more or less in line with objectivity; and now I create this little "I" in order to help me. The little "I" for me becomes my God. I endow it with

a certain power. I create it, and it belongs to me. It is in my image for a little while because I don't know any better. After a little while maybe it changes when it starts to develop its objective faculty into the realization for oneself to be as a creature should be, and then could become for me a unit which can guide me in my life. You might say that the little God that I create has also then grown up, and then has attributes which I ascribe, at the present time, to a higher form of being: I call it His Endlessness or Father Almighty; it doesn't matter, again, what kind of terms I use as long as it is something that is away from earth and that has qualities which I don't have on earth.

This objective faculty, when I wish, I now make something as if it is observing me. That what it has to observe is myself as I am, as a personality. It has to be impartial. So I don't start by trying to observe my feelings. My feelings are completely partial. Hundred percent. Whenever I try to become objective to my feelings, I have no chance whatsoever to be impartial to them. I try not to observe my mind. Because my mind is a mental functioning, and my observation process is a mental functioning. They are close together. When I try to observe my mind from a part of my mind looking or watching or observing another part of the mind, it's extremely difficult to be objective in the midst of that kind of a subjectivity.

So the only way is that I become observant of my body as it behaves. The body as such, physically, does not have, necessarily, a function of the feeling or the mind, although it is located in it. The body has certain ways of moving without having any particular idea that I like it or not, or that I have to have a mind which directs it. I can set my body going and it can walk, and it is quite possible for me to be quite impartial to that kind of a walk, and it is not necessary, either, that I, all the time, have to use my brain to direct the walking. The body when it is set in motion can do this habitually, and it can do it very well; and I don't have to have any aesthetic values regarding this ordinary form of walking. Walking for me on earth is to go from one point to another; and I really don't need any brains for doing it. So therefore the physical behavior forms of the body, of which movement is one, are extremely useful to become observant to, and also to remain impartial, and also to register it at the time that this activity of walking takes place. So that then the three different ABCs are fulfilled, an "I", a little "I" is observing; it is impartial in its observation; and it is also acting simultaneous with that what is taking place then.

This recording of fact of my body gives for me certain facts of its behavior. There are other forms of behavior. The way one speaks, the tone of one's voice: one can become objective to that. There's no need to like your

voice. There can be simply a statement of a fact of a voice existing, which I then can hear, maybe not with your ears, but it can be noticed, you might say, and impartially, when it is simply a formation of sounds or words which at times may not have any meaning at all. Posture: the way you are standing. The way I simply behave in that way. The way I make gestures. The way I have arms and legs or a head. The way I have an expression on my face, which very often means that what I think or feel; and sometimes having a poker face doesn't mean that at all. At the same time, there is all the time an expression on my face. Now from there we go over into muscular tensions. Muscular tensions are something that are taking place within me, but of which I know something, and very seldom, someone else knows how tense I am. Or how relaxed, or what it was for, or how it happened to be, but in any event, it is a function of my physical body. And I could become aware of that.

By awareness, I now use this particular term, where the noticing, that what takes place in my ordinary mind, as a result of myself being alert to the existence of myself, goes over into an impartial observation and then the noticing has become an awareness, When it takes place at the moment, it is only an awareness as a flash of a moment, and a momentary existence of which I become cognizant. When the moment continues to exist as moments, not in time, but as a continuation of an awareness, it produces a state of awakening. And this state of awakening is a state of self-consciousness.

So now the observation starts with the little "I" every once in a while seeing parts of myself as behavior forms in an objective sense. And sometimes from that I go over into a combination of them; and I would like then to become observant to the totality of myself. In whatever way it is now, this form of behavior of the physical body is, of course, a result of that what I think and feel. And that therefore, if I wish to become observant to that what is feeling and thinking, I reach it in an indirect way by the observation of the physical manifestation first. And when it is possible for me to become objective to that, I then develop an "I" by practicing in this particular direction, and then having an "I" which knows as a dexterity of that kind of objectivity. And then it doesn't matter any more if I change the object of my observation, because that what has to be established is this facility of being observant. And the "I" existing, now can start to function in becoming objective to a feeling center or becoming objective to a thought center. Not the other way around. And if I try, I will never reach it, because the difficulties that are involved will make this objective faculty immediately go over into a mental process of a thought, or perhaps, even a hope, or sometimes a wish; but never giving me the actuality of an absolute fact.

So that in general is Work. Work on oneself starts with the possibility of this kind of a creation of a little "I" as if it exists outside of me continuing in its momentary observation as a line parallel to the line of my own existence in life as I behave, and as this personality functions on earth. And the attempts that have to be made is that at any one time whenever it is conducive, whenever I have the possibility or the hope that it can be useful, that I then convert this particular wish of wanting to wake up into the actuality of being awake. Again the objectivity requires that I don't describe the state which I want to reach. It is something that you have to keep in mind all the time because we have a motivation: it is based on the realization of what I am, which I don't like; and for that reason I want to work; and that now when I wish to work I have to stop at the point of being awake, trusting then that if I am awake, I will know what I am in an objective sense. And then I would have a judgment to know how to change myself. If I try to do it beforehand, even if it is like a prayer to God that He ought to change certain things for me, I, of course, use my subjective mind and my subjective feeling to indicate how the situation should be in objectivity. And that again is utter nonsense. I don't know anything about objectivity until I get there. And for me this assumption that I know already, of course, is absurd. Whenever I think or feel in my ordinary way, I think and I hope for the best, but I don't know, until I have the experience of that what is a higher level of being. At that point I will know what is there. But looking at it from here, looking up, I can only assume what it might be, and when I describe heaven, I think that the streets are made of gold, etc. etc.

All of that, of course, is quite all right, but it doesn't make much difference, because as far as life on earth is concerned, from an objective standpoint it's all the same. And we are units on earth, simply fulfilling functions - you know the totality of Organic Kingdom is made up of cells of which each cell is a human being. And each human being on earth has a very definite function to fulfill. And that as far as Organic Kingdom as a body, as a whole, represented by man and also other forms of life, simply exists on earth for the purpose of fulfilling certain functions for the benefit of Earth or for maintaining Earth in the place where it has to be in the cosmic scale, as I've said before, between the Moon and between the Planets. And that a man, when he finds himself with part of this, is nothing else but a cell, sometimes a cell which has definite functions to fulfill, in Organic Kingdom, as an organ, an organ of a certain kind in this life on earth for the total of humanity. One can think about that for quite some time: where are the ears of the earth? And where is actually the reproduction organ of the earth? And where is the voice of the earth? Things of that kind are very interesting, because they are made up by a conglomeration of human beings who are, let's say, vocal in certain ways,

exactly the same way as there are certain conglomerations of cells in my body which become vocal cords,

So this relationship of that what is man on earth in proportions which he knows now applies also in principle to that what is a higher or a lower level. And when I say, I wish to grow, I grow out into that what is now of a higher level for me, a state of self- consciousness, and then I must reach a certain state in which the proportions, again, in relation to that what exists on that level, are exactly the same as they are here. Only the substance is different. And when I now compare what is called an Emotional body, or Kesdjan, in accordance with the terminology of Gurdjieff, it is exactly the same as the physical body, except that it does not have the organs in this concentrated form of matter, and that the form of density is lighter, and that it belongs to a scale, which at the present time in my life as I now know, compare to a condition of feeling. For feeling, there is a certain matter that vibrates as a result of the movement of such a feeling. Again, it is a very difficult thing to determine. Because what is a feeling? I only know it by the manifestation in my body; but that that what takes place as a sound, or that what takes place as a movement of air approaches more or less that what is my feeling, if I try to define it, and it becomes an indefinable something, of which I know it exists, but I do not know exactly how to describe it. And when I say that there is a purity of feeling, if I try to divorce it from that what is the manifestation, then I'm really at a loss when I say this is emotional in quality.

I have the same trouble when I say this is mental in quality. Because it is not the brain matter, but it happens to be the thoughts, you might say, in between the cells of the brain, which then as concepts appear there, and then give me memory. But I cannot put my hands on it as something that is material. And for that, of course, one uses the word abstract. Again, again a step further: magnetism as attraction, or forces in a certain field or condition in the ether in which there is a certain condensation which, you might say, is like a pressure, and although what is there is not matter, the condition of that what is that kind of condition has a very definite result on me as I experience it.

So, you see, we go into realms which are more and more undefinable and when we want to use our ordinary brain for that we get stuck at a certain point beyond which it cannot go; and the limitation of that we are very familiar with whenever it goes as far as, let's say, your sense organs, they are extremely limited. Your eye can only see a certain range of the spectrum. And we know there are vibration rates which are ultraviolet, or they are infrared, or they are radio waves, or things of that kind which we cannot possibly perceive. And it is

only people with an extrasensory perception can go a little bit further. As far as sound is concerned, of course it's the same thing. The ears are limited to that what they can receive, and beyond that they can't. And that there are animals, like dogs - I've said that before - who can hear things we don't hear. There is nothing wrong with the assumption that things exist that we don't know about. And that if we would like to have that kind of a perception - and those people who are fortunate by having a little extra of it, that they can tell us things that we don't know - it's quite right.

Now the question is: if I'm interested in getting perceptions of that kind, of a life that exists outside of this world, and I call it spiritual, that then naturally I would like to develop some kind of an instrument with which I can receive it, the same way as I build a microscope in order to help my eyes when they cannot see further; and when I build a radio in order to receive certain rates of vibration which I cannot perceive in any other way. So here it is an instrument that I try to build - I call it a faculty. It is a sense organ of a certain kind, which now is not any longer subjective; and then as sense organ furnishes me with facts about my existence, and that becomes an intellectual ability which then will lead in the realm of self-consciousness to an understanding, and not just an accumulation of knowledge.

Now you must understand this question of understanding. Understanding is the result of the application of a fact in my life into an activity which will give me the experience; which experience is then related to my brain as an understanding of myself in that state in which I am. It is the relationship of fact, so that out of that comes a certain law or a rule which for me gives understanding and can be used as a mode of life. Facts hang together as sand. But that what becomes an understanding is for me a foundation on which I can stand because it has solidity. And it is this difference in man whenever he tries to develop, and develop his functions in the correct way, that he will have then an understanding based on the actual experience, which experience is truthful, and because of that the understanding will be more useful for him. Now this understanding implies that there is no question or argument, and that therefore there cannot be any interference of that what I like or dislike. It becomes for man a truly scientific fact. And a fact in accordance with science is that what is constated by scientists, can be repeated by any other scientist, and that the results are the same. This is the objectivity in science. And this is the way we try, in scientific facts, always to have something that can be verified by someone else. Otherwise it's not scientific. Otherwise it becomes simply an ordinary interpretation.

Many times I've said if a scientist is honest, it is extremely difficult if he finds a fact that is not in accordance with his subjective theory. And he has to be a man of character who is willing to admit that his theory was wrong, when the facts stare him in the face. Anyone who has had a theory that he propounds in a book, and it has been published, and then afterwards finds out that it really was not entirely right, or that it could be elucidated, or that even he might have to contradict what he has said before, is very hard put with to make such an admission. Ouspensky happened to be in that particular kind of a case. And it was extremely difficult for Ouspensky to admit that certain things he did not know when he was writing *Tertium Organum* or *The New Model of the Universe*, that afterwards, he did know when he published it after he had been in contact with Gurdjieff. It is an extremely good example of a man who was a mathematician, who had made a name, who was not honest enough to admit that Gurdjieff had more value for him than he wanted to say. I don't know how much you know about it - I don't know how well you know the *New Model of the Universe*, for instance, but there are always two dates on it: 1914 and 1919, at the bottom of each chapter. It was written before he knew Gurdjieff; it was published after. And then he revised it a little bit, and in order to satisfy his conscience he put two dates, without mentioning Gurdjieff's name. Anyone who knows something about Gurdjieff can read in that book of Ouspensky, of course, what is formulation of Gurdjieff, without having ever any reference to Gurdjieff. And unfortunately, in *In Search of the Miraculous*, Gurdjieff is not mentioned by name, and only as the letter G.; and at the time when Ouspensky was at Rye in England, Gurdjieff's name could not be mentioned: it was taboo; and the people didn't know that actually Gurdjieff had existed, and it was simply assumed that there was someone who had died already long ago when Gurdjieff was still alive in France. Etcetera etcetera.

I'm talking about integrity. I'm talking about honesty for oneself. I'm talking about how difficult it is when you have already something to which your name is attached. And exactly the same problem exists for man when he tries to find out what he is himself. Because all during his life he has formed opinions about himself, and he likes himself in certain ways and sometimes he dislikes and he doesn't want to see that. And he doesn't want to talk about it. Because as long as no one else talks about it, he doesn't have to. But when one starts to discover what are actually the facts, and that the necessity is to accept them the way they are without any further interpretation, again a man in this kind of a process of observing himself is very hard put to accept that what is truth and to be able to live with it. That's why Gurdjieff says don't get discouraged. Keep on because it does not matter as long as you find the truth. If that is what you are after, then your life can have a meaning. If it does not

wish that truth, you can live by any kind of an assumption, any kind of an hypothesis, any kind of an idea of yourself, and you can continue to live in an unconscious way without disturbance.

Work on yourself if you want to, if you want to do it, it is going to disturb you. It is not easy. It is not something that you always will like. But only the desire to find out in reality, regardless of what the cost may be, will be able to help you to see it through. And then, having achieved or at least reached a certain fundamental knowledge about yourself, there is no one who can tell you different. And God Himself even will have to admit that whatever interpretation God might place on it, He cannot compare in His pronouncements with what you know as absolute truth of yourself. So don't start this kind of thing unless you really want to. And if you want to, continue, because if you give up, you are not a man. You are not someone who dares. You are not someone who is adventurous enough. You are someone who wants to sit and close your eyes. You become an ostrich instead of trying to became a man. Either face whatever is the truth like you have to face conditions in life the way they are, and the way you are, and the way you have been brought up and what you can do with it, and if you then want to continue, you will find that there are treasures in the heaven of yourself.

If you wish, if you want to work, there are people who wish to work with you. If you're honest, if you really think that in Gurdjieff there is something that you don't find anywhere else, and there is no doubt - there is no doubt in my mind, of course, that there is something here for practical application which you cannot even read in the Bible because you don't know how to read the Bible. And that for us that kind of a form, existing now, in this way, then try to apply it, try to see what you can understand, what you then reach as an understanding, and to see in how far you can actually cope with it; and maybe at times you will get stuck, and there may be obstacles, and you will not know what to do. And maybe you can then read All and Everything and see if you can find a solution in that. And maybe you can talk together, and talk about your experiences as the application of work, and see where you get, and to see if actually, out of that, you can distill something that remains of value. If you're honest about that, I'm perfectly willing to help you. To the extent, of course, that it is possible, being in New York. I come here once in a while. I can always come here when I'm here. We can always meet. But you have to meet on your own. You have to see if you can make that kind of a group. If you need help from San Francisco, ask Ron. He will come down, someone will come down to meet with you; you can go to San Francisco,

attend to some of the groups there. But in any event, work if you honestly wish. Then there is a way for it.

If you don't, if it's just a little bit of a smattering of knowledge, a little bit to satisfy your curiosity, don't start; I advise you, it is of no use whatsoever. All it becomes is a little bit of philosophy like Fichte or Hegel or so, about whom you don't do anything, anyhow. And you are not sufficiently interested in it. Don't monkey with Gurdjieff's ideas. Either yes, and do it right, or don't do it at all. There's no sense - no one wants you to do it. God doesn't tell you to do it at all. Mother Nature prevents you. The Devil perhaps will give you substitutes. Your conscience perhaps will tell you you have to do something about yourself. When your consciousness will be able to enlighten you a little bit more, in what direction you should go --- naturally, that is what a man should be, if he has a character, if he has principles, if he has really an aim for his life, he will, of course, he will want to wake up.

There's no doubt about it because life has to be awakened. Life has to be set free. Life on earth - Earth being unfortunate in the way it is - it's not in the proper place - it should have been a planet already long ago, and it isn't. Whatever may be the rules of the universe, and why earth is kept the way it is, and why we poor creatures have to suffer the way we are - it's unfortunate we are - still, that's a fact, there's no getting away from it. If you want to work yourself out of it, yes you can. If you want to develop, of course. If you want to develop your feelings into an Emotional body, you can. If you wish really to develop a Soul while you're on earth, there is the possibility for it: but you have to work. And you must not be afraid. And you have to contend with yourself, and perhaps many things that are dear to you, you will lose because they have no value from an objective standpoint. You will not lose them until you have something else to take their place. But in any event, that what sometimes you care for, you love, and it is dear to you; it may not have the particular value in an objective way of being useful for yourself, as you wish to become a real man.

A real man has to be very simple. He also has to know. And he has to feel. Correctly. He has to know what to do. He has to know how to do it. He has to know when to do it. And he has to know to whom whatever he does should be done in the way that it ought to be done. And he has to know why it should be done in that way, for that what he is in relation with, a person or circumstances. So that at any one time, knowing that what is required, he will be able to do it in accordance with his insight. his understanding and his will. And a man has to have that kind of love towards others to help them, if he can,

provided he himself has that what he wishes to give away. And when he gives it, it is multiplied within himself. So that in reality there is no loss whatsoever.

Now if you want to work, we can talk about that practically, if you wish. Again, Ron is here: talk with him, see what you can make as a group; there are a few people here, I know you're interested; start reading; do something. Don't, don't consider it just theoretical knowledge. This is the only time that you have a chance of doing something practical for your spiritual life. The only time when it is spelled out what you ought to do. And when you don't have to go to church, and when you don't have to give up your profession, because this development of "I" has to take place while your ordinary life continues. It is not a Sunday, and the rest of the week; every day is a week day, Sunday is in every day's week. Sunday may only be a contemplation, making plans of that what you're going to do: Monday, Tuesday, those are the days in life, in relation with other people, in relation with yourself when you are by yourself, in the simplicity of any kind of activity that you are engaged in, use it then.

Try to wake up to "It," your body, to see what it does, to see it, and to record it, and to accept it. The way it is, don't criticize it. Take it for whatever it is, you didn't make it. It grew that way. Now you became responsible when you wake up to it, then you share that responsibility with Mother Nature, and after some time, you can tell Mother Nature to go to Hell because that only belongs to earth, your road goes somewhere else. It goes to the center of yourself. To that what is your inner inner life. That what is the center of activity within. That what is the reality for man. That what is for him his infinity in his finite world. To that, you see, it is that kind of an aim. That kind of way of life, that kind of fulfillment of yourself in the direction of not just living an ordinary existence, sleeping, eating and drinking, and all the rest. But having something that really is worthwhile because it fits in the totality of that what must exist in eternity. If one can understand that, then one becomes one. Sometimes one says in tune with infinity. God on earth. Christ within. Man as he should be. Fully developed, to fulfill his task on earth, or anywhere else. Ultimately, to be like God, as God is. As man is now. And God becomes, as man becomes God. Then he is.

So, is that damn thing still running? ( ). Have you questions? In all probability not, because you don't know. You will have questions when you try to work. I hope you want to work. I would almost say, for heaven's sake, work. It's for yourself, it's not for anyone else. Ultimately for someone else, when you can help them. It is just the most selfish kind of religion. You create your own God in your image. And then you see what the result will be. And then

you will see how you will become as God wants you to be, because this question of objectivity having an effect on you starts to change you in accordance with rules of a different level, different level of being which, of course, by definition, being higher is freer, and lighter in density, has much more reality for oneself.

The aim again and again is to reach the center of the universe in your own world, in that what is within you, that what you consider now your feeling and your emotion of the highest kind in relation to that what is the God within your conscience. Maybe your Magnetic Center. Maybe that what is your brain, in that what ought to function intellectually with an all-knowing quality, as if it is the king, which will govern your kingdom. That what is your heart: that is the place from which you will grow and with which the combination is made to the next level. But you have to dedicate yourself, and you have to commit it; you have to know that that is really what you want to sacrifice of yourself in order to gain your life. The life as it is now, as you know, it dies. It is ephemeral, it is very little use, it is just a little bit, I say, just a little bit in this world. And what is it in this world? A little bit of recognition? A little bit of nice eating and sleeping. A little bit of sex. What is it that is so thin? It is just a little bit of surface.

Now the depths of living, the intensity: that what really disturbs you. That what will really make you alive, and will start tinkling in you, and vibrate, so that you with that can go up, down, and still have a balance of a note, a note you strike of your own: that is your note. Your note starting out as a personality, not entirely clear because of that, gradually becoming sound and gaining in depth, like in a color there is a vibration rate indicating the color, that is the chroma of the intensity of the depths of it. This belongs to man. He is not only surface, he is not superficial. He has to become intense in living. Essentially to be, his being is there. On the surface it is not there; it is only reflexive. That what you actually should become. That what you know and strive for when you want to create something. It doesn't exist as yet. That what doesn't exist is you as an individual; create that, that is real creation. Out of that all kind of other creations can come. You will be, in that sense, having something to say objectively. You can write, you can say what you wish, you can play music, you can create art, you can paint, you can sculpt, you can do something because you have substance to pour, of an objectivity of a value which is not of this earth, and is not subjective, even if you create the form, at least that what is substance, is that what is really alive. And that, I call it simply, objective, will last because it is meant to last. It will stay when the form disappears.

If one can make out of one's life that kind of a bodily function in which then the different bodies as containers have within that what is real understanding and real love for man, love for that what exists totally as life, love for that what ought to be, and how it should be, it will then because of that enable a man not only to be a better man for himself, but he will be able to alleviate the different ills of this world, terrible as they are. But he will know what to do, and he will be tolerant in understanding of why they have come to be this way; and he will then have an attitude which is correct, and not based on all kind of nonsensical terminology which doesn't hit one way or the other. Either a man is honest and truthful and essential, or he is no man whatsoever. He just happens to be, as Gurdjieff calls him, a little slug, performing certain functions on earth. If your aim is to wish to grow, if your aim is to wish to became a man, then make out of yourself a man who is harmonious, who is in balance, who is for himself a sphere, who is untouchable, and still inside alive. So completely that it pours out of everything he does, that he emanates with this as an influence on others, so that in the presence of such a man you become affected, and that you in turn, again and again, would want to function like that.

If you ever read Ashiata Shiemash in *All and Everything*, that what was given as a task to the thirty disciples which were around Him at the time; and Ashiata Shiemash is the prototype of Jesus Christ - originally it was called Christ, and Gurdjieff changed it - and it is now, simply, a name. But the image represents a man who is conscious and has worked, and who has a task to fulfill, to help to maintain that what on earth could change and, in that sense, help to maintain the universe and lighten the burden of His Endlessness. And in doing this, has to teach and has to tell and has to help others, so that they, understanding then, he has to convince hundreds of others; and that they, in turn, each one of them, can convince another hundred. It's not only a matter of convincing someone. It's a matter of convincing the other in such a way that they become convincing, and that with that it will spread because if it is not done in that sense it will stay and die with the first person who was convinced, and didn't do it. That is Ashiata Shiemash. It is a name, it is an ideal. It is perhaps the form in one's life; sometimes, you might say, it is that what you really would wish to become. It is an aim as ideal. Yes.

Question: In terms of forming a group here in Big Sur, most of what you said I've read about Gurdjieff, and whenever I would ask people, "Well, you work" --- what is that word? What are you doing? No one has ever been able to

tell me, how we work to form a group. A group of people get together, then what?

Mr. Nyland: I'll send you some tapes. Or we can import someone from San Francisco, who will tell you all about it.

Questioner: It does need a leader...

Mr. Nyland: I'm afraid so. What else do you know? Gradually out of that what is your experience, you will find out, based on that experience, what you could communicate to someone else.

Questioner: Can you tell me what Gurdjieff, or give me an example...

Mr. Nyland: I did. I did already, I said observation of your physical behavior. As you sit, now, see if something, created by you, could became observant of yourself. As if, as I've said, something we call a little "I" is now observing you. Can you have a sense of awareness of yourself without involving your thinking or your feeling process? Something as if there is an "I" above you, looking at you, but impartially. You see, it is that kind of concept that you first have to, you might say, experience. If you walk from one place to the other I'm sure there are times when it is as if something is watching you. When you open the door and you stand still, there may be a realization of a flash of a moment of an existing; you exist. You don't know how it happens. You know you have had moments when you were under that kind of an influence of an awareness, that you knew you were there. But still there was no thought and no feeling. What we call "a moment you don't forget." The realization in the presence of danger - that what you then experience at that time - you know you're alive, you know you're threatened, but nothing functions. Only you are there, and you know it.

Sometimes it is like an intuition, a knowledge that I reach without having to go through the regular means of mental functions. That then, that kind of knowledge is accessible to me, and you say yes, I know it for sure, I don't know how, but I do know. It's the beginning of an objectivity. If that, as a fact, is recorded, and not then mixed with a liking or a disliking of that what is being seen or noticed, then I become impartial. You try it. You will see. After that you will have certain moments of "Now, this is an awareness. This must be what is meant by it." And keep on adding and adding, after some time, six months later you will say, "It wasn't really. But now it is." Ten years later it is still the same.

That path is a long road. To become fully conscious is almost in infinity. But it doesn't matter. There's a great deal of adventure on the road towards it. Become good friends with the people in San Francisco. See who you can inveigle to come down. Form a little group. Read first. Start reading All and Everything. See how obnoxious it is. Terrible book. Pulling your leg; many sentences much too long; words you cannot pronounce. You don't really know, sometimes stupid, sometimes you say: "Ah, maybe. " Persist a little. Every week. Spend half an hour reading. Out of a reading group usually there will be remarks. Then you will have questions: "Now, what does he mean by that? What is this now? What is this observation? And I tried this and that and it doesn't work. . ." Etcetera, etcetera.

All groups in the beginning go through that. We'll help you. We'll send you some material. We'll help you - you can listen to some tapes, and then say, well, I don't agree with it at all, and maybe you do. Maybe it will stimulate you. In Search of the Miraculous, Ouspensky notwithstanding, is quite all right. Many good things in it. About Gurdjieff, several books, read. See what was the man. What was he like? Why? Why did he live, even? All of that. Accumulate knowledge. Collect it. And then, put to practice. Otherwise it accumulates in your head; it stays there, and nothing else can be put into it. But when you a use it, you empty your head, and more can be put in. That's what happens. That's that. If you use your knowledge, you don't have to keep it in your mind; sometimes your hands take over, because they are quiet and dexterous.

Questioner: I've been hearing about how one's mind can only hold so much, and then it fills up, and then I do remember television commercials, and this and that...

Mr. Nyland: That's right, that's right.

Questioner: And it just fills up, and there's ( ).

Mr. Nyland: The trouble is, there's an awful lot of sawdust in it. You have to get rid of it. There's a lot of unnecessary thinking that goes on. Absolutely unnecessary. Quite useless. And a lot of unnecessary feeling and a lot of unnecessary movement. All of that costs energy. And a human being should not be satisfied by having so much ballast to take with him. He should be ashamed of himself. So I think there ought to be attempts already to empty yourself out a little bit; or sometimes an attempt at relaxation. Really reducing all your

activities, mind, physically, emotionally, to a minimum. And to see what is left. It's a very interesting experience to see what happens if all your sense organs are not functioning. Try it. There are all kind of things. Your body is your laboratory. That is the only way with which you can operate - nothing, you cannot operate on someone else. You're not a doctor.

When you're a chemist with your laboratory, you do experiments with it, within reason. You are not going to drink sulfuric acid. But don't use LSD to try to improve your body. It won't help you either. It will give you a temporary hallucination, and a lot of difficulty for your body. But if you're a good chemist, you know what food to take, and you also know how to combine and connect, and to carry on research, and to put yourself in certain situations where you hope you will behave in one way, and you find out you behave in a different way. These are the research problems. With that you furnish your laboratory with plans and programs. And you being the chemist, and also the cook, and also the judge, and the jury, no one will know. It remains your private world. But if you want the truth, you can find it. And even the truth you don't have to tell to anyone. Read as much as you can. Prepare yourself for that. Be open; don't have prejudices. Don't think that when you don't understand it the first time, that it is nonsense. An awful lot that you have to learn, that admission that one doesn't know. It's a very good one. Always be open, almost, you never can tell, almost tomorrow, the miracle. Tomorrow, tomorrow, real insight. Tomorrow I will meet God around the corner.

So make your group, whoever. Who feels like making a group here? Good! One has to start it. You gather some people around you, get their names, then we meet at a certain time, we do this. People will have suggestions. You find out what you can do. As long as there is life and the beginning of life, it is worthwhile to help it. If it dies out, there's no use. If you say to Ron, "We are alive, we want something of this and that", Ron knows enough where to get what, and maybe he can come down himself. Start, all right? You are not the first group, there are several. And they start, they have started. And. they work, and they get somewhere, at least you might say, they keep on coming back. Ron, where are you? You heard what I said? You heard obligations? Will you confirm it?

Ron: Yes.

Mr. Nyland: So good night. You see how habitual I am. So long.

M1186
Group IV Berkeley
Friday, May 19,1967

Part 1

Well, this is by way of an experiment. It's a little bit now like a Friday in New York at Nishimura's because there I fall in the habit, which sometimes is not approved by everybody, of talking a little bit and then playing and talking, maybe in between. Sometimes, I've changed it, now play a little harmonium and then play piano. And I try to vary it because I think that if you listen to music in one session, sometimes three tapes, it is three half hours. Two half hours is not so bad, but it's a little bit - I wouldn't say depressing, but it is a concentrated effort. And if I make a little change and say a few words which may be appropriate, there is an advantage in that because in saying some thing of that kind I don't have to answer a question so I can say what I want. Well, it usually's the case that I will say what I want and particularly when there are lectures that we have had here now, more lectures than actually answering questions.

But we are getting towards the end now and I have a feeling of the picture that occurred to me like scalps, you see. After each meeting is another scalp that I hang on my belt. So there are two more scalps, one for Tuesday, Palo Alto, and one for Thursday, in San Francisco. And then it's the end of it because, as you know, next week, Friday, we will have a general eating fest.

So tonight, music, a little. Saying the same things in a different way. It requires perhaps a different sensitivity and some of us are not always used to that kind of a language. We are not familiar with emotional contents or emotional facts or emotional states sufficiently to be able to distinguish. And still, you have to learn to distinguish between emotional states in yourself and as you receive an emotional quality from the outside in exactly the same way as you have to learn to distinguish between words when you are young, and between sounds when you have a modulation of voice.

In this kind of music, I try to express certain things which sometimes may be familiar to you and sometimes not at all. And it is exactly because you have never heard it before, although there are motives that reoccur, that there is a possibility by its newness that it starts to affect you in a certain way and the idea is, of course, that you may remember it and that it, as it were, deposits in you something of a different kind of quality, at least different from ordinary life.

We've had a little bad luck I think with pianos. It has been difficult. But that may be the sign under which we live at the present time because I think we've had luck in Seattle also with the organ, and I'm not entirely satisfied with the so-called musical production over this particular period. But we'll do the best we can now with whatever instruments there are and hope for the best.

But you see, the recollection now of a meeting like this and getting together - it is mostly a necessity for you to absorb, and not with your ears, at least not primarily. It is something that really engages the totality of your body. And the better the body will be for that kind of reception, the more you should make an attempt to relax, in all three centers of yourself. I've explained that, as you probably remember, in the little story in Paul Herzen. But the threefold approach of music and the taking in of sounds in a general way by a human body are, of course, linked up with the state of the physical and the state of the emotional and the state of the intellectual center. And there are the three roads which are then used. When they are in the music, this is a necessity. They have to be in the music as such, and they have to be played and put into music in that way, because the music itself naturally is composed not only of sounds, it is rhythm, it is touch, it is the use of pedal, it is the use of overtones, it is the force sometimes, a certain rhythm in a fast or slow manner, sometimes cacaphonic notes, not always harmonious.

All of that goes into the music as such and you hear it, and there is a possibility in yourself of taking it apart, as it were, and let the different component parts affect you in the three different components of yourself. So that what you hear with your ear are primarily the sounds, of course, which you could recognize but you must make an attempt not to classify them. In a state of relaxation of your mind, you don't classify at all. You just receive. As far as your heart is concerned, it enters also through your head, through the ears, but it is not directed to the brain. It goes immediately down to one's heart. There is a certain connection for which one has to be sensitive, and it is possible to hear that way with your heart. It is an emotional quality which is dependent on the rates of vibrations of the sounds. And very often it is the combination of certain rates which will do that. This particular affect on the heart is dependent on overtones mostly. It is not the bass, but sometimes in the bass you can have the overtones of the treble. And in the treble you have mostly the melody, which is something for your mind.

But all together as sounds, that what is produced as volume and which reaches you can also affect you in a physical way. And the physical way is that your body will start to correspond in a certain rate of vibration by itself corresponding to the rates of vibration which are produced by the music. And

that kind of vibration is like a tone which is then given and also one can become aware of in the physical sense. The body actually can vibrate. And it also can have an effect on the wish of the body to do something corresponding to that what it receives. And you know well enough that certain melodies can produce definite activities on the part of the people who hear it, even marches or war music or sentimental music or sometimes church music, religious music can produce in you, in your physical state, something that you really go out and do something with.

The three effects on oneself are again combined within a person. The effects are not the same, they are quite different. But they can be combined and then produce in oneself as a result, a state of ones being. And it is not a question then of liking or disliking; it's a question of being affected. And affected in a certain way and if it is right, and if it is right in an objective sense, it really will become unforgettable. So that there are certain melodies which are produced, you might say, in very favored conditions. You will always remember them and then, when they are permanent, they will produce in you exactly the same state as when you had received them. This is the difference between subjectivity and objectivity. Objectivity can bring back the exact amount of emotion, or the exact state as it was when you originally received it. In a subjective way you could approach it but you never reach it.

So this is for tonight and we drink to that, because I'm very happy that you are all here. To a good evening for all of us.

Part 2

In several times now that we have talked about how to work and the creation of "I", we've talked about it from different angles and I hope you don't get confused. Because sometimes I talk about "I" as if it is the beginning of intellectual body. Sometimes "I" is a separate function and is outside. Sometimes "I" is divided and partly intellectual and partly emotional. Sometimes I call "I" my God, which, of course, has no further connotation and only that it is something quite different from what I am. And then I say I endow it with certain properties, like observing. That in itself, you know, is quite absurd. And all the different concepts - you have to take them as it were one by one. See what at certain times applies to your own state and what is most satisfying to you and adhere to that for a little while because after some time it will change. Many of these ideas of objectivity will change in time as you work. Because it is utterly impossible to get immediately 100% objectivity

and, as a result, that what is the mixture of that what is still a thought or a feeling, that comes in that as a concept, the concept remains impure for quite some time. And that therefore, your "I", if it is defined, cannot be defined correctly because you have no means as yet of even recognizing an "I". So you don't know when you create it if it is right or not. You simply, you might say, you let it be suspended.

But you have to look at it as something that is elusive. It is as elusive as something that disappears all the time when you try to approach it. The best illustration for that is, since "I" furnishes a light or something that is different from the state in which one is at the present, and assuming that the waking-sleeping state is dark, or rather, there is not as much light as you would wish, and then the appearance of "I" creates a light, sometimes dim, but nevertheless different from the darkness in which ordinary existence and ordinary consciousness exists. And it is like a miner's lamp in front of your forehead. When it is lit, it lights up where you are going. And it is with you and it can be as long as you keep it there, become permanent. But you never can catch it. Because wherever you go, it always goes ahead of you. And you never will be able to grasp it fully because you will never be at the place where that light is. Only you profit by the light that is shining ahead of you, and, as I say, lighting up your path. It is the image, when you remember that the Israelites left Egypt, they were guided during the day by a cloud and at night the cloud was lit up and it was like fire. It was constantly ahead of them.

"I" exists in a very pure air. It creates an air around it and disperses the ordinary atmosphere. But because of the clarity of the air, it looks always much closer than it is. And it becomes sometimes like a Fata Morgana away from you and you have to believe that it is there although you never will be able to touch it.

God is like that, elusive, at the same time present. Elusive as anything in a finite form is elusive. And only when it is infinity you become part of it and it is you. The struggle all the time in the creation of "I" and to have it function is not only that it is elusive, but it is made up of some substance about which we don't know any more than we hope it exists, and the result of which, as a shining light, we profit by. But we never reach it and for us it always remains God in a finite form until at certain times it happens and it is interesting that it does happen. There is an insight in oneself, a realization of this light ahead, which at that time for some reason, unknown, opens up oneself, that there is a direct ray from that light to one's inside heart. And at that moment there is a moment of recognition in which then life, as it were, stands still and it is this contact that we every once in a while are looking for and when it does happen,

it gives us the assurance that we're on the right road and also that it is possible for a person to be objective to himself.

But the reason why this "I" changes is because I change with it. And although the distance seems to be always the same, the clarity of the air makes me believe that it is within a short distance and the one thing you have to be careful for is that you never will be disappointed, that you will have courage to continue, regardless of what it is that you have now as an experience and for which, of course, you would wish again, and in that kind of a wishing for something that is in that way described is always wrong because you interfere with the workings of objectivity which are not within the bounds as you would like to make them in a subjective way. You have to get loose from them; you have to wish; and that's all. Like one sometimes has to give and no more, without return. When one loves, one gives, no return is necessary. Not even a return receipt can be requested. One gives because one has light. One has no shadow; one is king on the sun; and on the sun there is no shadow because the sun radiates all throughout its total sphere on every place on that sphere there is light from the inside of the sun.

To the same extent, when once man could become, if he could become transparent, that what is his magnetic center which is that life in him as a remnant, which still remains alive as long as he is on earth and also longer. As long as this possibility exists of man becoming transparent in the different layers of his education and the habits and the idiosyncrasies and his chief features - when that happens - then that what is inside can shine out towards the outside and it radiates in a complete spherical circle of 360 degrees. This is the time there is no opposite; the time when no positive and negative exists, when both have been neutralized in one. This is a time when that exists, existence has no further result then only existing. And although it can move and become dynamic, it continues to stay full of light everywhere and always and eternally.

This is the meaning of eternal light. That what could be within man when he is conscious and radiates that and radiates it to all the corners of the earth as well as above towards the universe and as well as below towards the moon. He is then in that way a oneness within himself and with this "I", at that time, having become one with magnetic center, man has reached the possibility of his development as far as earth is concerned and is then ready for what you might call the second cycle, which is the first cycle of the harmonious man in the direction of cosmic consciousness.

The complete yielding and the complete sacrifice of himself as such into the unity with the All Father Existing. The ultimate of man is that kind of death of his name, so that in that his spirit does not exist anymore as any part of anything but has become the totality of all things and in that, God has no name and if we dare to pronounce it, we would be punished. In that there is no music. There is silence. But the communication by means of that silence is vibration in the ether which surrounds the Absolute and carries from the Absolute all forms of energy - light, heat, and whatever in all directions of the universe because this is the only explanation from which one can understand that infinity is everywhere. It is not bound by any place and it never will be bound by any time.

Try in your work to keep concepts like this in your mind and in your heart. It is not something that one can say "I will get there". It is not a question of getting there. It's a question of being inspired, so that one has a wish and theoretical as it may seem sometimes, the effect of that kind of a concept, perceiving it, simply means that at that time something takes place in one and it has nothing to do with the aim to be reached, it only has to do with the desire to reach an aim. Then will we work and then (---). And we will never judge by the results, and we will not be confused by the different concepts of "I". This can take place in the simplest forms for anyone who starts to work or anyone who has advanced already a little bit. It doesn't matter at all because the characteristic is that for him, as part of this Israelite tribe, the cloud is always there, 24 hours day and night, like God is always there, although we don't know it. But when we do wish, we can know and experience it.

We drink to that. To that wish to wake up in that sense.

M1187
Tuesday, May 23, 1967
Palo Alto Group II

Are there any new people tonight? Who's new? Never - never been before to any meeting? Who brought you? Ah ha... (Peter) No, Peter. Peter we already know you by the name of Peter. (Oh, I thought you were talking to me.) No, by the way you know that tonight they are playing that thing? Just about this time.

It's a question, you know, if - if there are an over-predominating crowd of people who know already about Work, then whatever we talk about has to be adjusted to them. And if there are too many new people, it has to be in their direction. And sometimes it's very difficult to know what particular tone that the meeting should be, and in this case where we now having had several already and I accuse myself that, much of it, of course, is repetitious. Sometimes in a little different form, and that might look as if it is a little different or perhaps a little bit more palatable, but it is always the same thing. Again and again, the emphasis on Work, the emphasis on the necessity of being awake.

You know, in Seattle we had a radio talk and it was one of the meetings we held in Seattle, and I listened to it again, at least part of it. And also every once in a while I put some of the tapes on of the meetings we have had here and the thing that strikes me all the time is that it is condensed. And it is absolutely useless for certain purposes. It is good every once in a while, I think, to listen to it and probably to refresh your memory, but I'm- I'm quite certain that after a meeting very little sticks; you don't remember. Even I don't remember what I've talked about. When I listen to it again "Oh!" I said, "oh, I said that!" And that you can call a bad sign. But it is something that one has to consider because time and time again we have to go over and this particular problem of an understanding of Work in a most simple form.

For one thing, I speak too fast. There is no letup. Probably because I don't have patience. I have such a feeling that I want to say as much as I possibly can, and I want to condense it so that it is there, and that I find for myself a certain satisfaction that when it is on a tape, at least it's on the tape. So almost, I would say, I've done my duty. But the same time when we have a meeting like that, and when it is so condensed, maybe you don't derive any particular benefit from it. Then I find an excuse for myself that it is not so

much what we are saying but it is more the question of how it is said. So that you go home with a general feeling, more or less emotionally affected of something that has taken place, and that you then are reminded since you know something about Work, that then, of course, your attitude towards that and your wish that you want to Work is a little bit increased.

I think it is a good result. But sometimes you can say it is not always a result that one could expect and should expect from a meeting because you have to have meat; you have to have something to put your teeth in. And so I try to think all the time how can I change it and how can I leave a little bit more silence in between and how can I force myself to speak quietly and perhaps slowly, and perhaps sometimes enunciate better. And then when it is a question of what is in a tape? A great deal of generalities. Many things that you do know put together in some kind of a form, sometimes logically built up and leading, perhaps, to a conclusion.

At the same time when you say what is in it now for me? What can I take home out of it? And to what extent are you inspired because of this meeting for Work? And what new kind of material is there? I say I accuse myself many times of that because I do not know if it is - in a general way, we look back now over the last period of being here, if it actually has given enough to some of you, not all of you, but something that has helped you, because that after all was the purpose for me coming here.

I say it now, because on Thursday we will have to talk a little bit more about practical things and Friday evening is also with a different caliber. So, you don't mind if I say something about what Work is, really. Not that you know it. I'm sure you do know. You know a great deal about it. You know what we call ABC: the necessities and the requirements for Work on yourself. The problem that it always comes up: why should you do it? Simply saying, what is in there for you? What profit will you get? Why should you, in the midst of life with all the interests, with all the different ambitions and aspirations towards certain things in life, in life living on Earth, relationships with different people, why should you even be interested in something of that kind? Because you're busy. Because you want to - sometimes - you want to be superficial. At times you want to afford yourself to be lazy. Sometimes you don't want to be reminded. You want to live your own life the way you think you can do it. You don't want any pressure from anyone, because you feel that you are intelligent enough and that you have lived already long enough. Or that at least during the time that you have lived you know what you want, and you are going in that direction trying to find your particular place - your particular place in life on

Earth. And there is very little left in consideration of a place for your spiritual existence. And very often this kind of spiritual development you brush away a little bit. Not that there is not an interest, and not that there is not a desire sometimes to know a little bit more about it, but it is too difficult.

And therefore when you say what is in it for me, it has to be based on a re - on a realization of what you are now, and that that what you are now you have to have some problems about. And you have to know that it is not right the way we are. And it is not so easily solved by saying that we are asleep. Because people in general, and many of us, don't believe it. And it's partly because it is difficult to have a state of being awake and an experience so that you cannot always count on those so-called moments which you don't forget. But you see there has to be, in a person, something, that he is already looking for a possibility of escape; for a possibility of understanding what his life ought to be and the realization that his life as it is is not entirely right. There has to be that kind of a suspicion: not to accept that whatever you see for face value. That perhaps there is something else that you have overlooked or at least that you should give attention. And that then he all of a sudden comes to a presentation: in the first place, of a way of how to live. In the second place, some kind of a method which you should employ, and which you should follow, and with which you should acquire a certain dexterity. And that then as a result certain problems can be solved. And you will find that there is more intensity or more depth in your life. And that for yourself you will reach, ultimately, a certain state of balance, which at the present time you know well enough that you don't have.

And still there is not enough desire to do something about it, and that in this sense it is, of course, different from the reading and from your feeling, from the art, from whatever you are doing, in which you also hope to capture something of life in yourself and then sometimes present it in some kind of a form. And that, of course, it will make you happy because when you become creative like that you feel that you are living. And again and again: why should you be interested in the development of something that mostly would have a value for your life after you die? Why talk about Kesdjanian body or even Soul? Who wants a Soul? And why now prepare for it because if you die you would again have the opportunity then to live and to Work, and whatever it is that is left of one; why should I bother until I, you might say, have to reach and have to come necessarily to a decision? Why should I make it now?

I think that these questions are quite honest and are very necessary to consider them because you will be up against it in your own life when you

wish to continue to Work because things will be difficult. And also when you associate with other people that you can understand their arguments against having to Work. And that from their standpoint when you simply say to them that of course you have to Work. Of course. And then perhaps they consider you fanatic. And then they tell you that of course there are also many other ways, and that there are even books which indicate certain prescriptions of how you should have this and that kind of an exercise. And that such exercises will lead to a better understanding of yourself. And the different practices that one wants to follow, of course, they are all there. And you can follow them for a certain length of time, the same way as you might follow sometimes what the psychiatrist tells you. Or what an astrological chart will tell you. Or the different things that sometimes well-meaning friends will tell you. And then you will use it and you will set your sights in accordance with that, and you become interested in yoga, you become interested in problems of meditation, you become interested in seeing how it is that you cannot solve certain problems in the Zen way, but nevertheless you associate with it, you talk about it. You also are full of criticism about conditions as they are and they shouldn't be like that, and then you want to find out what is there available? And all the time you have to face this particular question: how much are you willing to pay for what? And it is quite right to ask what will my gain be in the end? And couldn't I wait a little longer? Why today, tomorrow is much better?

I think these are the questions you have to face because, for yourself, again, sooner or later you will have to face them and the people with whom you have to associate. You have to, you cannot withdraw, you cannot, in this kind of Work, live in an ivory tower. You cannot rely on the people in a group with whom you could even become friends. You have to face the difficulties of life, and you have to face yourself in whatever is the difficulty. And you have to have labor of a certain kind, consciously if you can. And you have to overcome it and you cannot continue to live superficially, hoping that with everything going on, and business as usual, that you then at the same time can develop something that is of value to you hereafter, or even, trying to become conscious in this lifetime. The emphasis has to be much and much more on the seriousness, the honesty, the absolute necessity for yourself to be interested in something difficult and which will take away from you many kind of concepts which are still dear and lovely and you have to learn to give it up.

You will not believe it; you will postpone it. You will think that by just a little bit of interest in the ABC, by observing every once in a while, and by sometimes doing it at times when you know it is utterly impossible. And almost, I would say, you would do it then in order then to prove to yourself that

you cannot do it. You don't lose any sleep at all, and you don't chastise yourself. You don't go without food and be hungry for the sake of developing something of a real will in order to do this kind of thing in your life now, and not to postpone it. And I don't want to preach about that of telling you that you have to, because you won't do it because I tell you. Ultimately you have to tell yourself and this is a question: how do you develop something in you that becomes like a voice which is not to be stilled? Like Anulios talking to you, not allowing you to sleep. And to be really in earnest regarding your life. And to consider that what you have to spend on this kind of an effort in the midst of life, as a necessity for yourself to become a better man, and a better man now in the sense of becoming more conscious.

I would almost say, wherever you can discover any kind of a method, any kind of a prescription of how you should conduct your life, any kind of religion that you can follow, any kind of a man who tells you what you should do, and in whom you have a certain interest. I do not care in what direction you want to go, in any kind of a religion you want to follow, in any kind of a man who has an aim that you track it down and to see what it is worth. That you read everything that you possibly can about different people, and also those who seem to know and dare to tell you certain things about yourself. I really don't care how many detours you will make, as long as something is alive in you and that you can remain honest that within a certain length of time you have to discover that it's either worthwhile, and you continue then in that direction, or that you have the strength of giving it up.

The attitude of anyone interested in Gurdjieff is that he has found out that there is nothing of this kind anywhere. And I say this quite advisedly, because as long as you have a little bit of doubt about it, please go in the direction of your doubt. But when you really want to do something with Gurdjieff, you have to be committed to that as something that is part of your life, and it has to become part of your life, and as completely as you can, because otherwise, Gurdjieff, observation, objectivity, will not benefit you. And you will not, although you might think so, make a body within your body, and you will surely not make a Soul. There is no mistake about this, because that what you have to build requires sweat and blood: the giving up of your lovely delicacies, in time, at the proper time, and to face the conditions of your own life in such reality that you are willing to accept the truth about your self. It is not an easy matter, and if you want to Work, you must Work. And you have to Work, and it is Work, Work, every time, whenever you can.

The common sense in that is of course that you know you cannot always Work, and that the common sense tells you, don't Work. The question is being positive about whatever your wish is, and not to let it go wishy-washy, fifty-fifty. Hot or cold, but not lukewarm. When you have this attitude, you will never ask "why am I doing it". Because you see, when you still ask that, you belong to the 'no' group. You belong to a few people who perhaps are curious, and come because they think that you never can tell about attending a meeting. That you took - take a little time to read a little bit of *All and Everything* and don't want to follow even the prescription of reading it three times, without, you might say, going from one to the other, or in between reading here and there. You don't want to do what Gurdjieff tells many many times to you, that one has to Work, I call it, for a living. And that you remain haphazard about it. You don't belong.

You have to straighten that out among yourselves; you have to straighten it out in your groups sometimes. In your groups there has to be one group which is absolute in the sense that there is Work, and Work is the most important thing there. Those are the people who are committed. That is your Thursday group. And anyone who has not that kind of a feeling, even if he is curious about what goes on in that kind of a group, does not belong in that group. Curiosity can be satisfied by talking about Work, and sometimes by tasks, and sometimes by bringing whatever you have experienced — all of that can go to your Tuesday, and that Tuesday should be much more attended because that is where really the material is out of which some people are going to survive who will maintain Work as it ought to be maintained.

One of the main purposes of bringing people from New York here and to have an exchange among us, was to bring that to the foreground: that we didn't do this simply for the fun. We didn't want to be exposed to a disorganization unless it was intentional, in order to bring out - out of some of us - certain tendencies which of course never could be discovered as long as you attend a meeting. And that as a result of that being here and associating with the people in San Francisco, Berkeley or here in Palo Alto, and also Seattle, that something else could start to develop of the seriousness about Work; of the real necessity and the need for man to have Work and that perhaps there are only a few - I'm not making any bones about it and I have no hallucinations - there are only a few who really belong.

Gurdjieff is unique in that sense: it is not a religion for many. It's a religion for a person who wants to be conscious. It's a religion for a man who wants to be harmonious. It's not a religion for this Earth. And it's not a religion

for the salvation of mankind. It is not the quantity. It is the quality of a man who wishes to find out what he should do and what he can become. And he also should know for that same reason, what he is now and be quite honest about that, and admit that he is not at all what he sometimes thinks he is. And that there is a long period of gathering data about oneself, to find out what one is and to open up one door after another. And that you discover certain attitudes and certain tendencies, certain characteristics of yourself, that even if you cannot be impartial to it, that at least you have to acknowledge that you have them and that you are that kind of a person or that kind of a creature; that kind of a reacting creature; that kind of an idiot.

Because, you see, unless we are honest about that, how will you ever attach anything to any kind of a foundation on which you can stand and on which you can build? If you don't know your body, how can you build a Kesdjanian body? How can you extract from your body, if it is a question of building or letting grow something like a plant that will have roots in your body, in your daily life, in your manifestations, in the forms of your behavior, in the way you really are apparent to the outside world, and many times whatever you are on the periphery, because that's where you live 90% of the time. And you must know this, because there is no use - absolutely no use - to fool yourself.

That you will become discouraged every once a while, it's right. And that you will suffer also, very good. You have to sit, sometimes, on the edge of your bed with tears in your eyes, not knowing what to do the next day. And you might say, ask God or ask the higher powers that be, that what is above you, away from you — you ask to give you advice, to tell you what can I do, sometimes you say in God's name, what is there for me to do so that then you have strength. This kind of prayer, you will never find that what you have to use for filling yourself unless you have to go through and you must go through these periods, sometimes the shadows of the valley of death. You will have to die many times during your life. You have to give up several things. You have to become loose from that what you now possess. You have to substitute that what you really can own, and it is your own because you have Worked for it. That kind of possession can be for you, permanent.

Now how does one look at "I"? Because you see, this is the problem. What is this? I say I want to become objective. Again, what do I mean? I have no means as yet of defining it. And "I", as if outside, we talk about that. We know it isn't outside. It is something that must take place in me, within me, particularly when it has to begin as a mental function; a mind, a part of the

mind, functioning. That is, like a mental process. But I also know that it cannot be a thought process. I know that something of a different kind has to become a mental process in me, which then I hope will continue and develop.

This mental process starts at Do of Intellectual Body when in this Do an overtone is struck not belonging to the tone of Do as struck by my ordinary intellect. The overtone is at that time the aspiration towards the possibility, hoping that that what is still the tone can remain in existence by means of overtones when the original tone has been deadened. You can say it is like an aspiration towards something, as a purpose, an aim, outside of myself, and that with that in one's heart there is also this emotional condition of wishing, hoping and of course believing that something can happen to one, and that there has to be the desire that something ought to happen, and the belief that it can happen to you. And that you know that if one wants to Work, that there has to be that kind of a result.

With your mind, you consider it. All kinds of mental processes go on in your mind, as it is. This you know. Sometimes this is translated into activity of the body; you are doing something because you think about it. You recall things, your memory, you make words, you formulate. Sometimes you weigh them. You want to find the right word. Maybe sometimes you write poetry. You want a happy combination of words. You want something that has content. You want to write you want to write, you want to write in between the lines. You want to formulate in such a way that you convey a message. All of that is a mental process. You have aspiration in your mind. You try to visualize what might be. You see what will come. You anticipate. You hope. You build for the future. You want to make out of your mind something that can understand instead of just having knowledge.

Whenever it goes on, whatever goes on in the mind, it is churning around many times because it has no particular rhyme of reason unless you can direct it, and many times you cannot direct it, because it comes in on you through your sense organs. Every second you receive impressions. The sense organs are there for the communication to you; to get from the outside world something that you can use. You call it development of the mind: to store away data, which you see, which you hear, which you touch, which you smell. All the different sense organs of yourself — five of them. They are there, they function for you. They really make you what we call a man because they help you to think, and at least you will be able at times to make a decision, to do certain things in accordance with whatever your purpose may be, of life, and

sometimes the purpose regarding that what you believe in as a possible evolution of yourself.

All of this takes place in the mind and we think, we weigh, we consider, we meditate. We let mind take place. We allow many thoughts simply, haphazardly, sometimes intentionally trying, sometimes only associating, sometimes speculating, sometimes rationalizing. All these things - our mind is marvelous, and it functions, and it is beautiful, and it is crowded, and there are different sections all assigned to do certain things, and they do it quite well, and they don't interfere with each other.

That is the totality of my mental functions as I know it. There is no contradiction, primarily, in that, as functioning. Sometimes the contradictions come because there is an introduction of it with that what I like or dislike and that again is by association with that what I have felt before, and that what is then located in my mind and has become memory, when I refresh my memory and I compare it, then I have a certain judgment which many times is based on the feeling, or based on an experience which I have had, and all of that now, again and again takes place in the mind. And now I want to introduce something of a different kind. And again, it is not wrong, in principle, to consider a mental function in the midst of other mental functions, when I know that several mental functions, at the present time, take place at the same time, without interfering. So I look now at Work as a beginning of a mental capacity. But I also know it should not be the thought, because the thought for me remains identified with myself, and for that reason the thought processes, whichever way I now know them, always will remain subjective.

The definition of objectivity is now that I try to get away from Earth. That is, the realization of being bound on Earth, that my desire is for freedom. I think this is quite fundamental, because if you don't have that, you will all the time believe that Earth can give you whatever you require if you just so-called Work for it, or study, or attend to it, or give it attention. I think you have to be clear about the ideas of Gurdjieff, that he doesn't expect anything from Earth, and he doesn't expect anything from any kind of an organ in human beings as they are, and that he doesn't expect anything from Mother Nature, either. Where does he expect such help to come from? From that what is a representation of freedom for man when he starts to think about the fact of being bound. And it is, of course, logical, then, to assume that that kind of freedom will exist in at least in a different form of more freedom and less bondage the further it gets away from Earth, and he will look at the bondage of Earth as his enemy. He will consider the form of life which is on Earth, now

represented by him, by mankind as a whole, by all forms of life as we know them, that all of them are bound by the form, and that for him this necessity appears that somehow or other he has to give life itself its freedom.

You can consider it a philosophical question, and you may not agree, but maybe you want to think about it. Is that really a motivation? Is it really something that I feel that is a necessity for man, in general, to realize that he is bound, and that whatever this bondage is is his freedom, which is now taking and keeping life of himself in that kind of prison for himself. I say you may not agree, because many times in ordinary life you feel that you are just about at the point where you would leave prison, and just one little more step and you would have solved the problem.

Even if the synthesis of life would be possible in the chemical sense, there will always be this possibility that we almost get there, and a little bit more research and a little bit more money spent, and there we will have a life cell. No one ever asks that that life has to have an origin. And that even if the configuration of all the molecules which are now so-called organic have been made, that there has to be some kind of a substance which not all of a sudden will appear as if out of the blue sky. It's an illogical assumption because either it is here now or it never will be. And this again is linked up with the concept of life, because life is not death. Death means nonexistence. Life means existence. And a logical brain will have to assume and consider it a fact, and gradually prove it to be axiomatic, that life is eternal. Whichever way you now want to place that in your philosophy, it's up to you. And if you can see it as a totality of all life existing in the universe, in all kind of different forms, and that that what is an attribute of life as infinity existing everywhere and always, in any kind of point, in any kind of sphere, in any kind of space, in any kind of non-sphere, in any kind of non-space, in any form of dimension, in any form of non-dimension, in existence in any form of positivity or negativity or neutralizer.

All of this, if I consider eternity as infinity, and I say, this is life because I equate it with it, it still is a definition for me until I prove it to myself. And when now it can be used as a Working hypothesis, that what man has to do is to make the hypothesis of the conduct of his life into the actuality of the maxim for him as axiomatic as that what is, for him, eternal truth. And that his search in life has to be to discover truth in whatever way and at whatever cost, and you might say, in whatever direction, provided he finds it.

So if I start to define now this particular search for truth as going away from Earth in the sense of becoming more free, then freedom will have to play a part, and that then the responsibility for man is to set life of himself as he now manifests it free from the bondage in which it happens to live. And again, if it is a responsibility which he wishes to take, he cannot rely on the responsibility which will be taken for him by Mother Nature when he dies, because then man is not doing it. The reason why man has to become responsible is because in that kind of a process he will grow. And if he just sits and waits until he dies, he will not have grown at all. And he cannot then be prepared, even, you might say, to take over whatever there is of man of a spiritual kind, because the same thing would have to recur time and time again, until man understands that that what he has to do with his life is to acknowledge it and to see that that life gets its fair share of its living and to provide for it the possibility of really living in the way life, you might say, was accustomed before it ever was put in any form.

We don't want to go into that kind of a philosophy because first we have to solve the practical problem of how to introduce the possibility of loosening the bondage of life within one. And I say that becomes all linked up with the definition of objectivity because I do know when it is and remains subjective that I will never reach the freedom to give to life because my subjectivity will hold it and hold it tight; it is not willing to give it up and will always protect it. This, you might say, is the tendency of man to know that he is not going to kill himself for the sake of giving his life freedom, and that he is not willing to give up anything that threatens his life the way it is now. Whenever he is in danger, he protects himself. In that sense, he has the responsibility of life, but he wants life to be maintained in the condition with which he is familiar. And therefore the problem is that I have to find a new home which then, for me, in that home, could actually become the home of life as I then set it free.

I begin, intellectually, to try to introduce, in the certain section of the brain, a mental functioning which I now call, 'by means of an observation process', producing in me a state of awareness. This awareness is a mental result which, at the present time, I do not know. That what comes closest to it are ordinary mental functions in the sense of an alertness, an aliveness, a noticing, being on your TV, to see that what takes place, also to realize that one is part of it. That one is also, in that sense, considering oneself, thinking about oneself, anticipating, hoping and all that. That I know - all of that is ordinary life. It is from our standpoint unconscious, but nevertheless it is a mental function and useful.

The introduction of an objective faculty is a different kind of a thing, because it means that the awareness of myself now has to be free as an intellectual process only. And that I will not allow associations or anything that has to do with any other kind of functioning of myself and that that what has to be recorded as facts should stand out as facts, and no more and no less, and that they will not require either a liking or an introduction of a feeling, or that they should not even require the necessity of an activity as expressed in a manifestation. This is awareness. Awareness now is a gathering of facts of truth since I wish truth. After all, how else can I live unless I satisfy this desire in me that that kind of a freedom must be based on truth.

By truth I mean now, again, that what is a fact, which is irrefutable and acknowledged by everyone. Truth is that what is at the center of my life, at the center of my body, at the center of my Work, the center of my thoughts and feelings. Truth has no dimension. Truth is a crossing point of four lines. In the center, going out on any one of those four lines, I discover the possibilities of life as I know it on Earth. And my interests can go into four different directions, depending entirely how I am inclined. And what particular kind of type I am astrologically, or biologically or whatever I have inherited from my father and mother, and then augmented by means of sociological influences under which I have lived: my education, and whatever I now consider an ambition, or a direction in which I want to go. Either in the direction of science, in the direction of art, in the direction of philosophy, in the direction of religion. Two of them are primarily or more or less of an intellectual kind: science, of course, and that what is philosophy. The other two are primarily emotional: religion and art. But they get very easily mixed and I would almost say that it is necessary to mix them in order to have a full picture of what my attempts might be.

As a scientist I cannot leave science without loving it. I have to have an emotional quality of that what I want to pursue. And I hope then and in that direction, even if it is scientifically tinted, I will find also solutions for my philosophical bent. For that what I want to compare, and see where it is placed, that I have to have towards it a wish for discovery as if then, in that sense, I would create certain things which do not exist at the present time. And then, of course, when I really become a good scientist I consider it my God for which I want to live, and which I hope, in time, will bless me.

As far as art is concerned, I have to have intelligence with it because I just cannot go haphazardly about any kind of an art. Aside from the fact of a certain technique and a certain knowledge, sometimes materials, sometimes

perhaps knowing exactly how such materials have to behave, and in what particular process, and to what process they happen to be exposed. But I have to have, naturally, a certain background; dexterity of my hands: I have to train them. I have to have a feeling for it. It is not only color, it is not only form. It is more, much more than that. I have to know what to pour into the form. I have to make art alive. What it is of me that I pour in, it may be subjective to some extent. I would say it is the highest of me — maybe I would like to pour life into it. So that that what is art becomes alive for me. And then when it is living, it might live even longer than that what is my ordinary life. Maybe I live for the future, hoping then that that kind of an acknowledgment will be or might be connected with my name. Perhaps there are ulterior motivations in that kind of a direction, but so they are in science. And it doesn't matter at all because one wants to live the best way one can. It depends now, what I wish to pour into it — life — if life then is free, then life has to have that kind of quality of freedom, even freedom from me. Because I still, as an artist, have a self-expression which I would like to attach as a name to that what I pour into that creation. The more free I can be from life itself, so that where life is free, I could be free, the more I have to be free from my own forms. And that that what I now consider my art, I also have to become free from that. An art is objective. It is a form of life in which no form exists, strange enough. And that that what is noticed or admired or which affects people, affects many, and if possible, all of us in some way or other: this would be the proof of objectivity.

Philosophically, all the different things I think about are put together: I arrange them in some form or another; in connection, relationships between them, systems. Philosophical systems of what is this, what is that. Logic. Whatever I believe as building up, sometimes mathematically expressed a little, because logic is nothing else but mathematics in words. Symbolism of some kind. The meaning of things of what I can see in a symbol, and what it represents. Many times it is my own interpretation, but I try to become free from that because I know it is not the kind of knowledge that depends on my interpretation; it is only the way I happen to look at it, and I hope then that I can understand it as a symbol representing then what — Truth? Really old verities? Esoteric knowledge? Gnosis? That what is real? That what there has been put in a form and now as a symbol is expressed in order to express with that what is really the elixir of life? Of whatever may be that I am philosophically trying to uncover and to discover. Again, my attitude has to be, almost I would say, very close to religion, because I touch on the possibilities of existences which are not necessarily linked up with Earth. And that for me the depths, the way I want to go into this kind of philosophy, of course, has to

be colored by the real wish that if it can give me in such systems and the understanding of them, that it will give me the freedom which I am seeking.

Religiously, of course, it is obvious. It is a feeling. At the same time it has to be based on facts. I cannot get rid of it. And for that reason, that what Gurdjieff tells us about how to Work, has to be facts in the first place. And then religiously interpreted. For that reason, that what I now call objective development has to go hand in hand with an emotional attitude in order to place it. And then together with the accumulation of facts, although they are truthful, something they have has to be done to them: they have to be rearranged and they have to make sense. And when they make sense, they will give me a chance to introducing that what I now call emotion in order to use the facts in the practice of the application in my life for the purpose of reaching a higher level of being, because this time my mind is functioning in a different kind of a sphere; it has a different level of being already because it is free from the other centers. And in this pure intellectual endeavor now all I have to do is to take the facts, to apply them in the best way I can in my life.

This science and art and philosophy teach me, and the application now is my religion. You see, the other three tell me I have to. My religion tells me that now the feeling has to be there as an emotion in order to make out of the facts of truth, the reality of myself, which then as experience will give me the understanding of my being. This is the process.

I start now by trying to make my mind function in a certain section, intellectually, on its own, in an objective sense. And that whenever I try to wake up, that is, the continuation of a state of awareness, that then something takes place in my mind, and I call that the beginning of “I”. And I call it “as if outside”, because it is independent of all other functionings of a mental nature. Everything now is involved in that: the difficulty of maintaining it in a surrounding which is not right; in a surrounding which is definitely of a lower level; of a quantity of which there is a very few grains, you might say, of a caliber that is of a purity which I do not know. The rest of the mind is lead. My mind I wish to develop is gold.

And it has to be done in the midst of that what is lead. It has to be done in the midst of that what is still material of a gross nature. It has to be done in that what is available to me as my body with manifestations, with feelings and mental functions as they are. I have to draw out of that what is this total fund of information — knowledge, knowledge of myself - I have to draw from that certain impressions which I consider facts, and which are objective for me, and I record it in a part of the brain specially designed for that. And it is now as if I,

in my brain, try to develop a sixth organ of sense. It makes sense to me because it is the only sense that actually is sense as such without interference with any interpretation. This is objective knowledge. It is mental. It is therefore subject to the rules of my brain. It's an accumulation of data which are truthful, honest, and which I can at that time, when they have been deposited, collect in a certain place as if memory, and they can be remembered, and they can be brought again to the surface of my consciousness.

But nevertheless, although it is small, the quality of that what exists in my mind, is now powerful regarding the rest of the mental functions. And when there is enough of it, where it has accumulated enough data of that kind, it has the power over the rest and that what is conscious will start to affect that what is unconscious. This is the mental process for which certain forms of food are necessary and which only will take place when I try to wake up to myself in the manifestations in which I find myself.

And then the necessity of accumulating data of a different kind. As if by intuition, I want to develop a certain something in my heart which is dependent on the emotional quality with which I Work. This emotional quality has to have the characteristic of a religion. That is, the consideration of Work has to be sacred for me: I have to know that I am trying to extricate myself out of a condition which for me, knowing it is sinful when I don't Work. And this acknowledgment of this kind of conscience in me becomes objective conscience. And the way by which I feed this is by finding first the aspiration of myself an aim - of an aim of how to become as a man, and the knowledge that I know now how: that I apply it. And that then I create in myself the force for wanting to do that: this desire to still the thirst, so that when the thirst is satisfied in its permanency of the experience, that then I will never thirst again, because then once and for all I know and the knowledge has gone over into an understanding of a level of being which cannot be lowered anymore.

Now you see, these processes, consciousness and conscience, go together; they are parallel. They form together. What happens to one happens to the other, or affects the other. What happens in my conscience has to have an outlet for a wish to understand and my consciousness is affected. My consciousness knowing what it now ought to do starts my body to do it, and for that it needs my conscience to feed it with the force to maintain it.

The constant wish to want to Work, the desire to know based on the fact of the acknowledgment of what I am, and the hope that now when it starts, that then what I have to do is to feed it and feed it, so that this little "I" as an intellectual effort starts to grow out and develop and makes then an Intellectual

Body. I still consider it “I”. I start out with this Do of the possibility of seeing; of the acknowledgment of the existence of Karatas; the acknowledgment of that what is a conscious area into which I now dare to venture because I have to have adventure. I have to have a wish to see what will happen with me when I want to Work, because it is an unknown territory and I want to explore it. I want to explore the possibilities of putting potentiality into the actuality of an existing, not knowing at all what it is going to be, and only that I hope for the potentiality; that I have read the law inherent in the potentiality right. That I have spent enough of my ordinary energies - my thoughts and my feelings - up to the point where I see that is what is potential in me. That I can see, you might say, through it.

The potentiality is not always the point. It is something that is a moment of gestation in which when that gestation has taken place, there has to be a birth already in me - a conception of some kind - which then means the beginning of a new life for myself. So that this potentiality is not just a little point that I hope will grow; it is already there in this wish based on the fact that I know what I am is not right and I must. And I must, regardless of the cost to me. I am willing to prove to myself that I am sincere by wishing, if necessary, to sacrifice that what is for me ephemeral. I can give it up - I will lose my life - provided something in me can continue to grow, because I know that life is there.

I will not Work unless there is this beginning of one’s life already turning in the direction of further growth. If I don’t have that, I am below the line. I am still dead as far as my possibilities are concerned. I still am satisfied with what I am. I still return constantly to the unconscious area, hoping that it will give me. And without satisfying this particular wish - which starts small, but which has to do, of course, with a different form of life for myself - that I still am not sufficiently convinced that it is for me, or even, that I have to.

What is the moment of that kind of a conception? I would almost say it is the coming together of two things: that what is within you as a readiness to receive and that what is outside of you with a readiness to give. One comes at a certain time across the ideas of objectivity and at that moment there can be conception. That is why one never asks what good will it do to me, because I know this takes place. One knows then that the cast, the die has been cast, that I am caught.

I know the responsibility of some form of life has started. I cannot deny it. It has been conceived. And I also know, at such a time, I don’t want an

abortion. I want life. I'm willing to pay the price. I am willing to have it been born. I have the willingness to go through a period of gestation, of finding out, being in contact, seeing it grow gradually, noticing it sometimes. I've said it has to be noticed by the outside world. I am pregnant with that kind of form, which ultimately I will create, procreate. And then if I understand this kind of conception, I will create that what is the beginning of that what will set me free.

In my life, I create life, in order to make that what is now bound free to be able to join that what I have created. Because that what I create is of me, of the highest form, free as much as possible from that what I still now call bondage. But it is now partly me and partly from the outside, partly that what is the idea as all living ideas of Esotericism, Objectivity, Gnosis, I call it, the Knowledge, the Hidden Knowledge, that what exists and always has existed in any form, wherever life is represented by manifestations. Always something of that was left as coming from the Absolute and remaining on Earth in a form as Magnetic Center in man, as Anulios, back of the moon, as that what is the beginning of one's conscience, and as that what gives in the mind the hope and the possibility of belief in consciousness. So that in the creation, then, of that what I say "it is my God as 'I'", beginning as an Intellectual Body, and perhaps becoming a Soul for myself. Also in that kind of process that gradually this Soul finds its place in relation to that what is the rest of man. And that the man, then, as harmonious entity becomes a man consisting of Soul, of Kesdjan, and of body.

Don't ever make a mistake to forget any one of them. They all belong. They must be together. The roots in that what is Earth, the growing out of the soil, the beginning with the wish to live, the opening up of the first leaves after the little seed has died. This conception and then this gestation below the soil opening up then and breathing: starting to breathe like a baby starts to breathe at the moment it is born. And then growing out and bearing fruit. This again, it is the tree, it is that what is consciousness.

The growing process is my desire to wish to grow up. It is emotional. It is the wish for evolution. It is the wish for unity with that what is higher than I am. I've said many times, it is the link with which I want to tie now what is this level of being with that what I were to - where I want to go. Therefore it has to be emotional in character because I go to the level of the planets, to the level of feelings, to the level of emotions, to the level that for a time being will be the first stepping stone from which I will see what it is that has to be done regarding my Soul.

If one considers now this little part of the brain as having that kind of a function of an "I", you will also see that it can start to grow independently of all the rest of myself. And that the division is still "I" and "It", and that the continuation in ordinary life is a necessity for the continuation of the growth of this little "I", because the little "I" constantly has to apply that what it receives as facts of knowledge into the actuality of myself as life which is unconscious. And that only I establish a conscious relationship towards that activity in following the behavior forms which I now, from the standpoint of the little "I", I claim to be — to be able to observe it, and that's all I do. I don't take it away. It stays as my life. It belongs to my ordinary unconsciousness. I'm not taking anything away from this life as I know it on Earth. I don't go hiding in church. I don't go hiding in an ivory tower. I don't become a monk. I don't think that I'm exclusive. I don't want to be, because I cut myself off from that what furnishes me with life itself. Because that's all I know at the present time: life in the manifestation of bondage. Nevertheless, life.

So when I said a little while ago, find out in all kind of different directions, in whatever religion, in whatever things that have been prescribed: you see if there is anything that tells you to wake up in the midst of activity. You see if in any one of such religions life on Earth is considered as a necessity for a man. That he has to be in his life, and otherwise he cannot even practice his religion. Aside from the fact of the different religious dogmas, of course, it exists. They don't amount to anything. They are just a little satisfaction for your brain and to be able to talk about it, or maybe to join a group so that you have a church and a domination, or something, in which you can meet friends in order to do some more business.

Don't think I am critical about it. I am talking about what is your life. What is the value of anything of that kind in you, as an application for yourself? What can serve you? What you can get out of it? What you really want to have? What you believe you're entitled to? And you're entitled to your life on Earth but you're also entitled to use for that the best materials that are available, and that it is necessary for you to be open to that. I call it porosity. It is that openness by which as it were the molecules are opening up a little bit more and leaving more space that something can penetrate in a little deeper because you allow it to come in. These are the conceptions. These are the constant renewal of your lives. These are the many different manifestations which are day after day reborn. These are the totality of new life in you, as a renaissance, not once, thousands of times as you live. You make your life, day after day. When you get up in the morning you said thank God here is again the

opportunity one needs to be alive now, and now, and now, and each moment could be a moment of conception.

You see, this accumulation that gradually will take place, that what will make this little "I" grow - grow into becoming a power spreading over the totality of your brain - and your brain, it will - it will acknowledge it because it will know that that what then could function in an objective sense as a totality of all mental functions belongs to a conscious man as his aim. It will not be so long before your ordinary mind is submissive enough: it may not be helpful in every way, but it will not oppose. Your wish will help it because your insistence that you want to follow an aim, and that the inspiration which you now have, turned inside you, develops your real emotion towards wishing to become a man. That will convince your brain. It will not object to something taking place, even if it is of an objective kind, and even if the ordinary brain has no capacity to understand it. It is in the presence of something, which presence is felt; it is known. It is also known that it is for your own good.

This realization based of course on that kind of a commitment in which one has already a certain amount of knowledge as translated then into an understanding which will give you a basis on which you can stand further, knowing that - that in this direction of objectivity you can gain certain things. That is for your gain that you invest even to this (heuristic) sense. That that is the kingdom of heaven which you seek, the contact with God which you wish, the allowance of God to enter into you, the openness with which you then receive it, and the complete negation, ultimately, of yourself. Actually knowing and experiencing that it is not you, but that what exists notwithstanding you. That that what is infinity then will do away with your finiteness. That what is the form will - can be - can be taken away because that what is the content can be there, be on itself. I don't even say stand. It is! The fact of being is enough. The existence of that life of which we then are a part, we remain a part. We remain a section. For a long, long time we remain that. We have to because we need it. Because for us it is still out of the form we grow. With the form we convert the energies under the influence of that what is now inspiration, what is insight.

What is the contact and constantly contact with that what is already in existence above one, as if the totality of all doctrines have accumulated somewhere, of those attempts made by those who wished to live and who honestly and sincerely tried in their lifetime to find the way to God. And when they die, they die, and that what remains goes up somewhere between the planetary level and the Earth. And it is there for us to use if we can call. If we

can find the key of how to call it: Hinduism, Tibetanism, Christianity, and Mohammedanism. Those are the four concepts of religion. They can be for each man. They can be absorbed. They can be called on. They can be wished for. They can enter. They can give you this kind of food that I say is needed in order to produce the positive value for that what is your ordinary passive form of wishing.

But then the conception of something that is a creation of a child of yours. Maybe Kesdjanian, maybe your Soul, maybe more than that because the end of man is not yet even if he reaches number seven. It is then only the beginning of a certain level of a totality of consciousness all over, as it were, cosmically speaking. It is then in which that what is self-consciousness loses... loses it's self. And that then with a part of one, loses one's name and is then immersed in the totality of His Endlessness, also without a name, and without any need of it.

Now I know at times that I didn't slow down enough. But you have to excuse it because I want to fill this, as a meeting, with material. The meeting is our form. That what is the material is the content. And what ultimately has to be and has to be made is the form dismissed and that what is content existing. That you as a meeting need not meet. And that somehow your development will enable you to stand on your own feet without a meeting. And that you can continue to live without getting from a meeting the necessary impetus, because what is then alive in you will remain in existence and all you have to do, to attend to the growth so that it won't die and then it will bear fruit. We're far away from that, I know. You still need meetings. You still need contacts. You still need prayer. Your life is not as yet a prayer, a continuous prayer, a continuous contact with that what is of a different level to which you really belong. And which, nevertheless, is your birthright, forgotten. And still, it is there to be brought back for you when you wish to Work. And Work is the only way, without doubt.

So we have more, one more meeting, Thursday, and then Friday. We will talk a little bit Friday. Saturday we gone. How often we from New York will think of you, with kindness, with gratitude. I know, with all the different experiences that we have had, thankful for all of that. Most of the time, I'm sure, we will think of you with love. Because there is established among us a relationship: knowing that we belong in some way or other. That somehow or other it will become apparent. And that one has to have that belief, that regardless of certain difficulties, one Works through - "per aspara ad astara" - through the difficulties to the stars. But it is not the stars we wish, we want the

sun. Because the stars - it's still, when the sun dies at the end of the day, the stars are not a substitute. When all my ambitions, in my heart, in my feeling, die, they are, by themselves, as a multitude, not enough for one thing, which for me is the sun of my heart and is the love for mankind. When that isn't there, I don't live. It may not live in its magnitude like that, and maybe it can only extend to a few, but at least out of this trip, you ought to have something extracted from yourself; a love in your heart for the attempts that all of us make and sometimes has become apparent by the fact that we have been here, and that we made that kind of an effort.

I'll see you Thursday. This time, with all the rights in the world I can say "good night."

M1188
San Francisco Group I
Thursday, May 25, 1967

Practically the last day or rather our meeting really, which will be more of a meeting, because tomorrow is a specialized kind of a day and then we'll be gone. So now what will we talk about this time? Sometimes like a resume, try to look back from the time we came and then the different events and what we experienced. Where we went, trips and so forth; talks you've had, meetings, movements with music, all of that over a two month period; and you try to collect it now in yourselves and you see it as a whole. And then the question is what did you get out of it and what will last?

We've had enough meetings, about 24 tapes I think, not counting the radio, except oh by the way, there is an interview that came a week later. The tape is here. Bill has it, followed by music, Peter, where are you? And it came over quite well. Very nice. And then for good measure, it happened to be the birthday of the Buddha and they played some Zen boom boom, you know, that kind of chanting. It's an interesting tape. And what interested me probably more was that the next day they repeated it. So there may have been some inquiries from it and we'll see what happens in Seattle.

It taught me a few things, particularly the first one which, as you probably remember, was a repetition of the what we call the "Grenada loft meeting". It was taken as it was and I spent an hour and a half on it. It was much too condensed. It was quite wrong, I think, as material for a radio talk. It couldn't be helped, because most of the tapes are a little condensed. I will say something about that later, but in any event for a radio audience, not knowing anything and not having any particular background, I think it was rather difficult. So, if we do that again, we'll have to do it differently. But anyhow, it's there.

So are all the tapes. You may have noticed if you look at them, if you recall them, and perhaps if you listen to some of them again, it is like a series. And at Palo Alto it was the climax tying things together and bringing it back again to simplicity of Work and the realization of what is meant by "I" and the actuality of the process of what takes place when one tries to Work or tries to become conscious. And you should take this now as a series, starting in Santa Fe, with a variety of different subjects, some quite repetitious, of course, but many times in a different kind of a setting and that you have this now as information for yourself.

And I would advise you that you take these tapes every once in a while and go through them and listen to them by yourself. Not in the presence of others, because then you run exactly the same difficulty as you are in when you are at a meeting and you can't stop me. When you listen to a tape and you are by yourself and can stop it, stop it at the time when you want to. Try to recollect a little bit and then go on if you want to.

Or do it some other time. I say it is too concentrated. It is like very thick cream and maybe you have to dilute it a little bit, because it is practically unpalatable. And when you try to think about certain things and you miss what is the next and as I have said before, although it may be logically built up, it is something that you cannot contain. I know this. I've given you an explanation. I want to condense matters as much as I can to get it away from me, to get it out of myself, to get it on a tape, to record it, to have it there, with no particular special meaning than simply that it happens to be there and that you can use it then and then I hope that you actually will use it.

And you have to use it now in the right way, that you don't try to go through the same performance again of getting too much, you will have indigestion. Because that what is there, of course, is a condensation of many different angles and view points, you might say. Putting it against certain backgrounds of things that are related and out of which you have to extract certain things for your own living, because that's the purpose. You're not listening just to listen. You're listening for two reasons. One is to have inspiration to do something about yourself and the second is that you know what to do and that it is clear that whatever you are doing, that that has a definite result; and also that it has a reason why it exists.

You will always have to come back to that and you will have to think about these two months as a concentrated effort on the part of all of us. And I hope that you will be able to continue with the movements in the right way, and I think we have made some preparations that perhaps you can do it. But it still will require organization of some kind by different people and the different things that you have maybe as questions now about how should we do this or that. We ought to talk about it and perhaps tonight is as good an evening as any other.

But let me say something else first, because you're going back now a little bit more in ordinary life since this was a, I've said it in the beginning when I came, it was a kind of a concentrated effort on your part and you have spent a great deal of time now here or at different places and out of your ordinary life. Now you go back again to your ordinary life and the routine of a

few meetings here and there and sometimes you will not attend. Or you did attend because I happen to be here, you will fall back, maybe slump back, maybe you will be happy because it will not require as much of an effort at the present time. After I've gone you're liable to sigh a sigh of relief: "thank goodness, now we can come back to our own." I think you will, I think it is quite natural that you do.

I remember many times that Gurdjieff set a certain pace and then I thanked God that he was put on the boat and now we could go back to sleep. Well, it is human, naturally, and there is no objection to it at all, because I think that after a little while you will find your own rhythm again. And this rhythm that is the point that I want to talk about. What is the rhythm of your life? Mostly professional and, of course, many personal questions. But you set a certain tone for yourself, that's your rhythm. Sometimes high, sometimes low, sometimes mixed.

Many different little bits of overtones in it, of course, it is not always a full chord. Many times it's broken and it is not always harmonious. Still this is your daily living in the way you have to do it and the way sometimes economics or sociological arrangements make you and force you to do this and you will be engaged again and again in such tremendous quantity of material which will affect you, which you will have to take in, you have to digest, you have to be in contact with because you happen to live that way and it is a necessity. And there is always this chance that you will consider much too much time to be spent on things that are not really useful but you feel that it has to be done. And sometimes you think it's a very good excuse to consider it then that you have no time to Work.

Once and for all you must make up your mind that that is no excuse. And that simply when you so called are so busy and worried and run around and have to be active, that is only an excuse to tell yourself that you shouldn't Work because so called, you cannot do it. It is not a question of the occupation of how much you spend your time, it is a question of your attitude and this is what I meant by rhythm. There has to be in the rhythm of your life a very fundamental note. It depends on your type where it is. Sometimes it is shrill, sometimes it's like a boom of a gong, it's a bass. Sometimes it is really harmonious. Sometimes it is a cry, a real wish. Sometimes it is an acknowledgment of the condition in which you are which is very distasteful and in which there are many problems. And then you will turn toward the possibility of trying to get out of it and do something about it for your self. And at the present time the only way you really know that it might be successful is a practical application of trying to become impartial to all of it, all of your life.

This is the note that has to be struck and that note has to be sounded every day. It does not mean that you will be able to follow it up, but it still has to be there, and that when you cannot follow it up you have to be sorry. You see you don't pay enough, because you don't consider it important enough. You still consider much of this kind of Work by the way. And when it happens, it happens and when there is no wish you just don't have a wish. And you know that the fundamental reason why you don't have a wish is that you don't realize the condition in which you are and what you really are and how terribly bound you are.

That is one thing, and the other is that you believe in the disease of tomorrow. And that for that reason Gurdjieff said "remember your death," because that might be the only way by which you sooner or later will want to Work, or do something about it. One cannot think of one's death during the day. It's very seldom that you will be reminded unless for very special reasons you will probably happen to think about it. But in most cases you don't because you're interested in life and even sometimes making a living. So your dying you consider only at certain times and this particular note now has to relate to the fact of you dying, so that when you hear it, it is like a temple bell, which is being struck at your funeral.

Life has to be at times that serious, because only out of that kind of a state will be born a wish to do something for yourself and then to hope and to pray to God that you won't forget. And out of the thousand and one things that you have to do and face and that occupy your thoughts, and occupy of course your feeling, that what has to be brushed away, what sometimes is much too much in the way, can only be done by this, what you really wish, as if at such a time you not only hear the sound but that the totality of your body starts to vibrate in that same kind of a rate of vibration. In other words that you feel it in your bones that it is necessary to be honest and to tell yourself of course you have time but you have no wish.

And to call it exactly that. There is no wish because I have no appetite. I don't see any sense in being hungry for the development of an inner life. And many times, of course, why should you because you're busy, and that what ordinary life gives you sometimes is quite satisfying. The times that you have to think at the moment when you wake up in the morning. If at that moment, just for one moment, you could realize that that day is a day which is twofold. One the form of life to which you are accustomed and one the form of the possibility of stopping life to which you will have to be accustomed later and for which you now should Work. It's at that moment the question of death is on the tip of your tongue, and that then you go into life.

I would almost say try it. It will give a tone to your day. You'll be very careful for a few moments at least how to spend your next breath, how at such a time you will think that there is energy and that you are careful because you're responsible and you want to make absolutely sure that the way you spend it is correctly so that you could face your own conscience at the proper time. And still all of this, you see, what have we gained now regarding death during the time that we all happen to be here. And in retrospect you have to consider it now, because it was done, naturally, for a certain reason.

And the reason now is this communication between ourselves and the communication for yourself with that what you ought to be. This is what you should get out of it. You are now, you know, you know well enough what you are. No one is a fool for any length of time. You know very well how lazy you are and how inattentive. Mechanical, of course, we can use that word for it if you like, but how really low by the ground you are and that how much of your time is really spent in things that are not worthwhile enough. And that even if you want to spend it on things that are more worthwhile, there are too many of them and you don't know how to make a selection because everything becomes so equal and it looks as if everything has value.

When you start to think of what we have gone through in the last couple of months, there have been, of course, many disappointments. Many things that we thought could have happened and didn't happen. Mostly our own fault because we don't know ourselves well enough and sometimes we hope against hope, thinking that conditions will be a little different, and afterwards you will have to admit that how stupid and foolish it was to expect certain things to happen when they cannot happen. And you'll have found that as far as people in your relationships with the different people in talking, the expectations, how their behavior was, particularly on the trip that you know you really didn't know them. And now you know them and also you know yourself. And so when you now make up your mind about what you're going to do, and how you consider this little period, maybe I'll be back again in the Fall. And then again there will be a concentrated effort because it has to be. If you don't do it time will slip through your hands. There will be nothing really to remind you.

Only shocks of certain kinds will bring you to your senses. Prayer can do it if you only knew how to pray, but you don't pray anymore because you don't live that kind of life. You don't live with your inner life turned out and you're not interested in demolishing your outer life because it's still so terribly important. And, of course, it is important in many ways because you cannot eliminate the fact that you are man on earth, and that you have to continue to live here and that that requires, of course, energies of certain kind and that for

that you have to have material. And for that your time, your precious time has to be spent.

And it is too bad that so much of that kind of a time has to go in that kind of a direction simply in order to maintain yourself or even to study and acquire knowledge. And that takes so much, of course it does. It's a stupid kind of society we live in. But that is a fact. And not all of us can go out to the country and live on a farm for a little while or do some freelancing, having so called free time. Which of course you don't have because you occupy yourself with a lot of things in order to keep busy sometimes.

And now this what you have to face. How will you be? Where's the place now of this kind of an experience as I said, of a concentrated form, that really you have to digest and learn to digest and be in touch with and not to forget, or at least not to forget it too soon? And don't take on your ordinary color again. Try to put something now in it that is a little different as if you really could claim that to some extent at least, you have been reborn and that you look at that what you have to do from a little different standpoint. So that really you are changing and that you allow yourself time to consider it and to consider such a change. And that at times then you will make up your mind that you are going to change because you wish.

It is not always a question to wish, the wish to be awake because it's still much too vague. I have to link it up with what you are, and what you're doing and how you spend your time to see what you can eliminate. And you have to learn to fight, because sailing with the wind is not your doing, it is the wind. Tacking, that would be the thing where you actually can show some kind of a skill. And when it becomes a little difficult, exactly in such conditions which usually you will avoid because we are those followers of the line of least resistance. You run away from things. You don't face them. And sometimes when you think you have freedom you spend it. And it is gone before you know, and what is there on the other side of the scale that you really could say it was worthwhile?

This is the kind of thing you have to consider now. It's our last evening. You can listen to some tapes from New York probably, because when we get back to New York there are the things there to be taken up and again put in some kind of a form. I hope we'll be able to see each other again. I won't make any promise. The older I get the more I think and I feel that I should not promise anything because maybe I cannot keep them, or maybe something else happens that makes me decide that it is not right even to have made a promise.

I live more and more day by day. But it is in that sense possible for me to concentrate on each day because I don't care about tomorrow.

You might say that is a question of getting a little older, it probably is true. And to some extent one has tasted many things and there is no use repeating them. But that is why I'm telling you, because I'm a little older than you are. There is a little bit more of life and probably a little bit more of experience, and on the basis of that I say, "remember your death", because this is very important for you. One moment in the morning, as if everything has ended, as if at that time you die. As if at that time you stand still and time stands still and that moment of realization is equal to death because it is at that time that you will know the difference between time and timelessness.

So what will you do? Work together. Tolerate each other. You don't have to love each other. You can't anyhow; simply because you, because they don't love you. How could you make yourself be loved by someone else? How can you change so that there is no selfish thought. No preponderance of yourself over someone else? How can you find in your own make up the proper attitude toward others? How can you find the proper words when you want to talk to them? What kind of thoughts do you allow yourself towards others to go out and affect them? And to what extent are you able to control yourself, your temper, your criticism, your nonsensical ideas about others and how they should behave? What do you know really?

Try to think about that once in a while. The whole day will be gone in a great deal of, so called, necessities. There are hundreds of moments at the times when you are absolutely not worried, when you have all the time in the world, even if that time is only five minutes. When you can come to yourself if you wish. When you can take a few minutes off and relax and sit and stand and stare maybe. But at least you can be cognizant of the existence of yourself, exactly because sometimes you're running around like a race horse or a chicken without head, and the realization of that, that that also happens to you, you ought to be ashamed then as a man, because that is not manly at all.

How to grow up? How to understand your youth? How to know what is right? How to understand the conditions in such a way that you know what is needed and how then to change, to be flexible, so that you then fit into the conditions as they are, not the conditions as you would like them to be. And not the way you expect to behave because you happen to be that way and someone else has to accept you because that is you. Go all the way in being someone else and then you will find out how difficult it is to get out of your own little house, and your shell, to be really, I call it, flexible. It is really

adaptable. To know what to do at the proper time, to be able to do it, and that requires training. Because you cannot. You are already partly crystallized and you cannot find as yet a solvent to de-crystallize and make you liquid, make you air even. You love sometimes even to stand on that what you call now solidity as if you are already a man.

How far we are from it and how little do we really know. And your interests, where do they go? Ephemeral: little bits of information here and there. And you spend your energy many times, and you know it, in nonsensical directions. Your energy in talking, to different people quite uselessly. Grow up to know that you are a manager of a factory and that the efficiency depends on you under the guidance of God. And that you have the responsibility to that kind of management, as if God has invested his energies in you and you are supposed to give a return and perhaps a profit so that you became a worthwhile investment and that after some time maybe God is willing to take you in as a partner to help Him to do something that from God's standpoint is worthwhile and that from your standpoint you gradually start to understand that it's really the sole aim for a man to learn how to meet God, on earth even.

The energies that go in such different directions over which you have some control and that you must know that in spending it that what is required on your part to spend it correctly if possible, that all of you. And not to forget that all the time you're under the influence of a great many forces not always made by yourself, but that have been created as far as earth is concerned and are now in the atmosphere and that without your knowledge that you are affected, and that sometimes, knowing that you are in a certain state you cannot trace it. And maybe, who knows what it is in the atmosphere that has caused it. Or the different thoughts of different people about you. Or the conditions that have been created because of our present civilization, our politics, our ordinary existence, our surface treatment of all kind of superficial problems, everything that is taking place in the rest of the world in which of course we have no say, but nevertheless you are affected by it. All the dire predictions that are going to come; cataclysms and earthquakes, and all the rest. Everybody is filled with it now, you know, prophecies of a certain kind that this and this and that is going to come so save your soul.

And what is there to save? And the more you start to think of it, the more you will be worried because supposing it happened here, and you were there and then die and then what? And what of your life? Why shouldn't you lose it? What is the value for it, now? I've said it many times, it becomes more and more repetitious, and although you may be young and expect certain things to do in this world, it's quite right, you should really work for that and perhaps

have a position or perhaps make a name. But even that, you know, when you die it stops. What can be for you, if you possibly can actually live? What can remain in existence? And this is the problem you have to face when you are subject to these kind of accidental happenings which, of course, may or may not take place. But what of it?

Why should you live on the periphery of your life? Why should you actually have worries that perhaps you will be killed in this life? Why not consider the necessity of living totally if life is eternal? This is just a little part of an indication that there is life. And now you become aware of the fact that life exists. And now you're part of that, you know it. And now you prepare for the wish how to try to continue to remain alive, regardless of your death so that death will lose its sting, so that you don't live in a place where death can do you harm when you actually can depend that you will continue, that you know it as experience and that you now start to live in accordance with that kind of a knowledge.

How will you prepare? What will you do to overcome all the different influences that now are going to destroy you? And they are, of course destroying you, day after day, and the more you allow such thoughts to stay with you and the more value you will give them, and the more you will be exposed to things you even don't know and that you are in your innocence hope that they will pass you by, and they won't. They will affect you. All of them. Even the thoughts of other people will affect you same way your thoughts will affect someone else. The influence that you can produce on others, it will be felt. They are sometimes like little straws, you know, holding up the water trickling down from the mountain, and it goes left. And if the straw hadn't been there it would have gone right. This life of ours is exactly that, full of accidents, and they're going one way or the other and we allow it because we simply don't know what to do to stop it. And you can't stop it because there is already too much of it. At most you can extract from it what you can and then move to another place, because this is really the only solution. What good would it do to try to improve even your ordinary body and only that it is healthy and it takes care of you and that you, of course, take care of it and that it is functional and that of course in that kind of healthy state there is a possibility for other things to develop in it so that you don't have to spend too much time thinking about your diet. And that you sleep enough and that you have energy in the morning, that you don't feel exhausted because of your own stupidity in going to bed too late. Or that you think your body can stand a lot of alcohol or misuse or, we're almost in the country of the drugs, aren't we? LSD and the rest.

Why pay attention to such things which are not going to give you any thing of a permanent value? And that is what I meant a little while ago when I talked about the tone. The tone has to be a permanent one, a one you know, and will always be struck whenever you wish, and you will always hear it when you pray because that is the fundamental note of your life and you have to find it. And when it is there it rings, and it rings for you, now in your life. And it rings also when this kind of life is over with. And it goes with you, it stays with you. It will be with you permanently as your name will be permanent until there is no use for names anymore and no use for bells, and no use for sounds.

Then the totality of life finally is life totally as infinity, without bondage. For the time being move, move from your physical body. Move and live in your emotional body. Make it first with the aid of your soul, whatever you already know about it; your intellect, your real, your consciousness, that what you know to be soul, that what already gives you truth, because you have worked a little bit. You have already some knowledge. That's why I said a little while ago you're not fooled. You know well enough and there is enough of it to create for yourself something of an emotional kind in which you then could move for which you now must prepare, don't wait, because you don't know how much time you will have afterward. Now you have the time. Now is your responsibility, not later. And how to live in that? By trying to understand what kind of attachment you have to your physical body because that's what will hold you back.

How do you reach it? By means of your feeling, you study your feeling. You see where they are and how they go all over the place. Not with your mind because your mind doesn't understand your feelings at all. But your feelings are there and have manifested and always will, at least for the time being it will be an unconscious state always in the manifestations of your body. And now become acquainted with your body as a result of a feeling you have, of any kind of feeling all the way up and down the scale, negative or positive, all of them have value. And it's a not a waste of energy when you try to study them to see what is the effect and how you are affected by it and how it and influences not only your thoughts after a little while, but also your activity, and that sometimes you cannot even do things, because you feel too much or you are emotionally upset.

Keep on finding out where the feelings are now and what they do to you and what then produced in the body as a result of such feelings will create a wish on the part of the body so that then the body thinks it cannot do without a fulfillment of that kind of a wish. Your fight is against that what your body now

desires and you have to find out what it desires and then you have to make up your mind if you're entitled to follow up on it or to go against it.

Each time each week, you take some kind of a physical tendency of yourself and you go against it, you fight it, it'll give you friction, but it will also produce in you a real will of overcoming difficulties, those are the difficulties. And unless you fight this body you will never be able to be let loose and you will never be able to move to the Kesdjanian mansion, if that is where you want to go, in order to become free from this earth. You will never meet God. God is not coming across the threshold of your physical living quarters. He will look from the window of the Kesdjan at you and he will beckon you to come and it's up to you to go from the physical living to the emotional one. There God will be. And the more you prepare the longer He will stay because He won't want to stay there. He only wants to visit you, like he visits purgatory and then He returns to the Sun Absolute. That's where He belongs.

But he leaves with you in your Kesdjanian living an atmosphere, and that is like the Holy Ghost. It will be able to give you at certain times really the wish and the power to continue regardless of the difficulties that you will experience because the body is not going to give you up and it will pull you back time and time again. And you will have this constant fight on your hands and you'll have it on your hand all the time until you die. That's the only time when you will taste freedom. If you work you can do away with your body in time. But you have to know how to place it. You have to know that it has requirements which are legitimate. But you should not indulge and you should know at what particular time you should say no.

When you can do this the body will recognize it and it will then be submissive to that what could become your consciousness because the consciousness then will go to the proper place in your head and will start to govern from there and then the word from there will be law for the body and the body will become an honest servant. Honest, that's what it has to be. Honest! Don't exaggerate! If it has pain, it has pain but don't feel more pain than you have, don't complain because it makes it much worse even cutting your finger is not so painful as you think it is because you see blood. You try it. Cut your finger. Put your finger immediately on the other finger on top of it. It closes it up. There is no pain I assure you. There is a little knocking of the blood but no pain as such. Pain is only because you happen to see things and then you fantasy about it and then of course, you think you ought to feel it and as a result of course you will feel pain.

Observation of that what is the condition of your body when your body has learned how to sense all that kind of a pain all that kind of distortion, will disappear because you can be awake to it. To Work for yourself means to put the body in the proper place and to allow it what is needed. To allow it food properly prepared. Right not too much again not too little, enough. Allow it what it needs. Consider all its needs. Consider how it is affected by feeling and if feeling has to express itself in such excesses. When you describe your body try to be honest and don't use exaggerated words.

When you make it work, when it gets a little out of breath, when it lifts a little bit too heavy a thing don't be a fool. But keep it active. Otherwise it will rust. And it will unlearn what it's supposed to do when it really becomes a servant. It's not easy for the body to give up what it has already acquired, not only the habits but the way of living and the way it feels it is entitled to all the different things that you have given it and in which you have indulged because you were body 90 per cent so of course you loved it. Sleep, I've said it before, you spend much too much time that way. You're not interested in saving time because you don't think that that time is important as yet. Someday you will. Maybe someday there won't be any time to do things because too many things have to be done and you still have to do it in an unconscious way in a length of time.

The more you grow the more you will really wake up. The more you will understand how time can be condensed and that that what has to be paid in the coin of Mother Nature can be paid in the coin of Kesdjanian realm. Ultimately you can pay with that what belongs to your soul in one thirty thousandth part of what you otherwise would have to, have to pay for. Almost I would, say just a single thought of a real kind is enough to keep Mother Nature shut up.

But this is Work, of course, your body is your means, it is the instrument with which you work. And for that reason it has to be under that kind of a control and ultimately it should not say anything and just wait until you demand it to do things in accordance with your insight. That is your feeling, that is your emotion and in accordance with your knowledge which, of course, should be conscious and should be exact. I say not exaggerated, not indulging, but to Work, honestly, like for ordinary life you work honestly for what they pay you. That you expect in your learning that you will receive honestly for what you're supposed to learn.

Much, of that of course is not true, unfortunately, because our systems of education are really quite warped. But whenever you do it for yourself you

know that honesty can be there in reading a book and that at the time you say this book is not worth it that then you have a right to throw it out the window. But at the time when you find something that is worthwhile, that you honestly spend the time to extract from it whatever is in it so that you really can say, I have digested it and I've paid the proper value to that what was represented by that book, by the author who wrote it or however it happened to be in existence.

This is what I mean when you read *All and Everything*. I've said before that you don't realize what went into the book. You never will know because you were not there, of course, and that what now is a memory and someone else might tell you is not the same as the experience; and the only thing you can go by is when you read it and that you can extract more and more from it. And it becomes really a source, not of information, but of inexhaustible understanding. And the more you now have towards that book and Gurdjieff in the background of it, the more you see how such there is in it and when you have read it three times and then you read it three times in between the lines.

But you see when you read it that way you read it without pronouncing anything at all. And you read it then as if you sit in front of it and you try to let it imbibe you, as if you become imbibed, as if you can drink it in in a different way because that what is between the lines is the atmosphere created by the totality of the ideas as they are in that book in their depth not in their surface as represented by the ink, but that what is really beyond all of that and the depth depends on your wish to understand it. And the understanding depends on your wish to experience. And experience depends on how you take the ideas and put to practice whatever you now wish, fervently to extract from it what really can give you something to live by.

Here is your life. You will go into it again. Everything of the rest of the world, everything that belongs to your world, will tell you to go back in exactly the same way as before, sometimes as if nothing has happened. I would suggest don't let it. Try to be very careful that you're not going to be caught, and that for this period when you have now an idea that we did a little bit of Work, that now this attitude should be for you every time when you wake up in the morning, that you're not going to be caught that day like you were caught the last day. That you profit by whatever you have experienced and that the acknowledgment of that what may have been wrong, or at least that you were incapable of changing it, that some day you will be able to change it and that in the morning you start out with that wish because it has to start with a wish, otherwise it won't be there. It does not start with your knowledge that you failed.

It starts only when you really feel it and it is part of you and that you then, because of your feeling, you cannot live with it. You can live with your mind telling you all kind of nonsense about yourself because your mind is clever enough to cover it up. But your real feeling never will cover it and that will keep on. I say that is what strikes the note because that feeling as an emotional quality is a sound for you. Because the feeling, when it actually feels is also similar to a rate of vibration in the ether of your heart. And the more you now live, the more you will know that that could start to function in a certain way and the more when you hear it correctly, you will know it will continue to sound permanently until the time it has to be given up because infinity calls you out of a state of finiteness.

Go back to life now; week after week, again and again. And then what, and how will you be? And what will you take out of this with you? And how will you then meet the same conditions and how will you pour into it something, different and how will you continue to live in order to wake up so that when you are awake you will know the road to the Kesdjanian body. That you can leave your physical body after having paid all the debt and that you live then knowing that it is no longer necessary for God to call you but you go on your own because you know that is really where you belong. You don't belong in your body. It's a temporary affair. You belong in your Essence. You belong in your inner life. Your inner life is your emotion that is where it starts and when you refine it so that it becomes independent of the expressions and manifestations of the physical body, you reach the Essence of it.

I've called it once, you know, Quintessence, five times, in accordance with the five times of Objective Morality. Those are the five essences of constantly fractionating that what is the essential part of yourself as your emotion proceeds that you purify it and finally the residue will be that what can, you might say, be on its own even without form. This is the essence of essential living, simply to be and not to require any form any longer. It is a long road on that and the first stepping stones we are just making because there's a little bit of a bell sounding. We know it; we know the sound of it because it wakes you up. It is still a little bit like an alarm clock. Sometimes it is as if it has been forced on you and sometimes it is submission to that what is still the rules of the body. We do not know how to get rid of it because the alarm is not strong enough as yet.

The only thing that will actually still it and what will remain with you is when for some reason or other that what is your own sound will be struck. And you have to be open to the possibility of it being struck. And whenever you play you hope that something, you don't know what, because you cannot

define what God will be, you say it in such terms of course hoping that God will strike your bell, that He will call you, that He at the proper time will tell you to wake up.

And how will you be even when you have such thoughts? The thought that you have to get up then, regardless of how tired you are, how sick and tired you are of ordinary life, regardless of how critical you are, regardless of what you know of yourself, how you sometimes dislike yourself, you get up, that's all. Don't stay in bed because the waking-sleeping state is like a bed and you are stretched out and you enjoy it and the covers are still over you. And what is this, this desire to wake up? It is that someone, some times you hope it is God, takes the covers off you and says "get up". How you hate it at such a time. And how, when you get up, how you then love it.

This is the conflict in which we all are. This is the way you have to learn how to live, because the conflict will last for a very long time, and very good, otherwise you might fall asleep. And until every one of the different cells in your body has been changed and has reached a different kind of living so that that what is important organically for you has changed itself into a different kind of form and that even when the body in the ordinary cells and the blood and so forth doesn't circulate that then, what remains of your spiritual existence made up this time of the kind of cells that have that kind of a density and that as food for the maintenance of Kesdjan and ultimately differently a little bit for that what becomes your Soul body that that what is Hanbledzoin then fills the blood vessels of that what is now of a spiritual kind.

How will you manage it? How will it be there? How will you actually become responsible? What is there of your "I" to take that particular management in hand? How will you create in this "I" that what you believe God to be? This kind of prayer should be with you when you pronounce the words "I will die", early in the morning and then you say "so God help me." For one minute you stand still, just where you are when this thought comes to you. You stand and you wait. And at that time everything that you do know about yourself comes by and you relax and you yield and you urge yourself to devote that one minute to the thought of what your life ought to be and that you hope that the strength will be there, and you hope that during that day there may be a few moments in which you recognize the validity and the nobleness and that what is really purity of gold in your life as a replica of that what God could become if you only constantly wished to devote whatever time you have in the service of the Lord.

This is the kind of thing you have to remember. This is what you, stupid as we are, can pray for. Because that is the honesty that is required between your consciousness and your conscience. This will give you real honesty because it will be based on the conscious consciousness which you know to be correct because that is based on Absolute Truth as fact which you have gathered in experience. And for that reason your conscience will really be able to tell you because it has then the truth received from that what is consciousness and as a result of this conscience you will be very difficult really to try even then to execute what you know, what you feel, and what you think. You will hesitate. At that moment you ask "so help me God in my will to be what I should be because I wish to be a Man."

Goodnight.

M1189
San Francisco Dinner Meeting
Friday May 26 1967

For one - a couple of moments - please, look at the picture of Gurdjieff. Imprint it on your mind. Sit quiet for a little while.

It is difficult to say what it is for different people. Of course, you have a concept, and usually what you now must have is some idea about what he represented and what he tried to do. And that you remember and you remember it better when it has already had an application in your own life. And that what is now Work, always will be associated with the name of Gurdjieff. Because he was the person who was instrumental in telling you about it.

It does not mean that it didn't exist before Gurdjieff, or it will exist after even Gurdjieffian ideas and their formulation may have been forgotten. Because that's the kind of knowledge that always is there, but it is by means of him that it reaches us and then it has been put in some kind of a form clear to us. At least sufficiently clear to know what it is all about and what is the meaning of objectivity. And for that reason, of course, there is a certain gratefulness that you should have dependent entirely on what you experience and the way you look at the ideas as a whole and the application in your life. And to the extent that you have felt it in your life, there has been a possibility not only of placing them but extracting from work in accordance with whatever he tells you. And he has told that in *All and Everything*; I would say almost everything that you have to know. And then to the extent that it has that kind of a meaning for you, your association with Gurdjieff is simply that what you now know and what you understand and what has become, I hope, part of your being. Even if your being at the present time may not be very different - not much different in height, compared to the being where you started with when you became acquainted.

It depends entirely on the digestion of all of that in you. And the digestion is only possible when you apply. Because the theory will not help and the feeling will not help but the application: your honesty about wanting to find out in your life what is this meaning and to what extent - and you have to be honest - to what extent can you say that certain things have changed? Or that there has been some kind of a change perhaps for the good? Or in any event an effect on you that you can be honestly - honestly say that that was the result of knowing something about the ideas as they have been formulated.

And many times you will find, of course, the ideas as such are an affirmation of what you already knew. And perhaps it was clear to you before you ever found out anything about Gurdjieff. But the one thing that probably will take place is that knowing it now in this kind of form, it will function as a catalyzer for the development of your spiritual being. And that if you hadn't known about this, maybe it would have taken you longer.

I'm not saying that you couldn't reach, at the end of your life, a state, not only of an Obyvatel, but a person who really understands, because having tasted many things in his life and then at the end, almost I would say, looking at that kind of an experience as a repetition so that it almost could become monotonous. That because of that kind of an experience one acquires gradually an objective attitude towards whatever one is engaged in. So that objectivity can be reached by man after a certain length of time. But much longer than our life usually is extended and the conditions under which we live at the present time are not very conducive for that kind of a development.

So for that reason this kind of work functions like a catalyzer and speeds up that kind of a reaction and all it needs now is your application to keep - exactly like with a catalyst - to keep the ideas pure. Any kind of a reaction that you know it chemically, whenever there is a catalyst, always runs the risk that the catalyst becomes impure. If you make ammonia out of nitrogen and hydrogen by means of platinum, all the time the catalyst has to be cleaned and kept clean; otherwise, it does not work efficiently and after some time it doesn't work at all.

It's exactly the same with ideas of this kind: they have to be kept absolutely clean - pure - not interpreted - exact. It is the idea of exact science so that it is absolute also in that what you receive and you understand, and for yourself that you know. And therefore you apply it correctly done. And time and time again - and this you will know - we talk about that. It becomes very repetitious. Also in meetings and in tapes. And sometimes it looks redundant, as if it is not necessary. And I assure you, it is absolutely necessary to be reminded each time that the question is to wake up and not the question of having all kind of lovely theories or something that you enjoy. It is all the time the attempt you make: the effort, real effort, to be awake, aware, to extend it, and to try to come to yourself in that sense so that you have the experience of consciousness. If that isn't there, it doesn't work. And if it isn't there, it may be because the ideas are a little bit impure and then you have to clean it. You have to go back again to see what is the reality as work. And the purity of the idea as

such, simple as they are, so that you then again and again realize that that was what you should have done and you didn't do it. Be patient about it. Don't get panicky that you don't know. You can always find out. You can always start at the beginning. But you have to start with that what is really a sharp tool. And when it is dull, you have to sharpen it.

This is to Gurdjieff - whatever your ideas and whatever your gratefulness may be. (toast)

( ) make sure you have some food. I think if it is there fine, otherwise it is probably still on the table. You can help yourself.

I haven't said very much about organization this time. You remember that the few times when I left the last evening or so we talked about it. And we set up certain activities that should be attended to, to different people and for which then such persons became responsible. I didn't think it was necessary this time. Because you might say you are now a going concern. You have a place. It's already a central place where there has been activity and you will also know that whenever you get here there is something, already. You must - you must know that, because you have to feel it. Of course it goes without saying that you should continue on Sundays. But that when the weather gets a little better maybe you have to change it up a little bit. Sometimes maybe work at John's. Sometimes maybe go out for a picnic. Sometimes change the activity a little bit so that you don't always be here in a stuffy surrounding.

But this place has to be built up, and it can only be built up by the love of you for it. So, if you want to work here, you always have to remember the particular state in which you have to come. It is a willingness to help. A willingness to develop something together with other people for the sake of the group as a whole. And that your attitude towards that has to be quite, I would almost say, impartial to some extent, but surely unselfish. And that it is not for your own glorification and it is not for the showing off of an ability you have. You can have pride in what you do. And of course it belongs in the right way in this particular place to do it right. But your attitude towards each other should be of helpfulness to see that everyone who comes here is in exactly the same situation that you are. That means 99% unconscious, mechanical and automatic. And that that kind of realization - last night we talked about another question, death - but that does not apply to this. Here you are alive and you function and you are a human being and you may be unconscious but you have a desire to wake up and that therefore the acknowledgment of everyone being what they are. And they cannot help what they are because that's what you are.

And that you see yourself reflected in the other. And whenever there might be a little bit of a tendency to criticism, look to yourself first. You are probably much worse because you are critical.

And you have to keep this in mind all the time when you work here. Because this is going to be a nucleus for you and something to which you can return. You still have to settle the question: should we have someone here permanently because (- - -) probably will move out to some other place. Or should we have this place sufficiently protected from burglary and all the rest. You settle that, and you make a little committee among yourselves for this kind of activity. The practical activity of regulating certain things of this kind, including trips, including buying of material, including certain amount of regulation for office work that might take place here. And all of that, there have to be three responsible people and sometimes you have to require that at least one of them is on the premises. You have to settle that for yourself again. You have to select the people who are in the neighborhood probably or perhaps can be reached, so that they could be made available for any kind of a suggestion or any conclusion or any decision you want to reach. You have to work this out together. Don't leave it haphazard. Don't make it too much of an organization. For heaven's sake, don't. Because whenever you organize too much, you simply assume that in the organization there is work. And that the organization is doing the work for you. It won't, not at all, and you know it. You know it better than I do. You have to have, for yourself, first a wish for yourself to develop and to evolve, really, to become a man. And you use, simply, these means for that particular kind of purpose and incidentally it will be of use to the group as a whole.

The other activities are transcription. All of that I think is in a good shape. All the different people who have never done a transcription, I would advise at least to transcribe one tape, so as to get a taste of it. To see what it means. And also to see what you can derive from it. When I talked yesterday about the concentration of certain facts and data in tapes and in meetings, and that it is rather difficult to digest them, even when you hear it once. The difficulty is of course that I keep on talking relentlessly and you have no chance whatsoever to stop. When you read it, of course you can stop. But when you have a tape, maybe it is even better because sometimes you have to go back in order to catch a word or something that is mispronounced and you have to figure out what was really meant. Or some kind of a strange French or German word that you have to look up.

Whatever it is, the gist of the ideas in a meeting can become much more your own when you really have to pay attention to it. And then first when you listen and then when you type it is a double effect on you. As a result, and some of you probably will know it, whenever you transcribe a tape it is a different kind of an experience. And it is sometimes as if then even if you have heard the tape that you don't know really and you don't remember anymore what was on it and what was happening during that meeting. It's a very good experience because you extract something then from it which otherwise you wouldn't get. So my advice is that at least one tape everyone of you try and haphazardly maybe because you don't know shorthand and it is a stop and go and it is something that you would have to write up probably long hand; you may not be able to type it. But as a whole, you try and you make that effort for your own sake and to see if actually you could persist in doing it until the bitter end because it is not an easy task. Still it is very very much worthwhile.

The other activities of taking care of the tapes, taking care of sending them, recording them, receiving them, copying them. All of that I think is in a good state and everybody knows what is what. Financially, I think you are sufficiently advised. I think you have understood what I said a little while ago about that. And the aim is for the group as a whole, and the more so when you have more people, that gradually you have to feel the responsibility towards New York. And it also in that sense New York being at the present time a little bit of a distributing point. Of course, there different lines of different groups get together. That there may be the necessity of maintaining it in a certain way and that financially it is of help to receive from the different groups if they can; sometimes some money that may be left over. You should not begrudge yourself the money you need here. For all the different things you want to do, you have to spend. New York comes last. But I think it should be included. And it depends entirely now on what your attitude is and I said some time ago, don't let it depend entirely on simply a monthly contribution. Whenever you have a windfall, whenever you have something that you feel that you could spare, something that is a little exceptional, a legacy from your aunt, maybe, or whatever it is that you have done specially with the purpose of ( ) in mind, having in mind, to make something that you sell for this purpose; there is nothing more satisfactory for yourself to know that you have made that kind of an attempt.

So as far as that is concerned, I wouldn't say you're all right. You never will be "all right" you know. Because there is all the time more money that can be spent. And it has to be spent because we don't want to keep it. It has to be emptied so that it can be filled again. There is no reason to hoard any money

whatsoever. You have enough for a rainy day if you work and you have the capacity of working when the day comes and it rains, you work that day and earn some money. Don't put it in the bank. Don't think it is necessary to have that kind of a balance. We never keep any money in New York. When there is a little too much, it goes out. For a certain purpose, Gurdjieff never had any money that he kept for any length of time. And whenever there was someone who gave him a foolish gift, usually it was spent the same evening on all kind of nonsense. Maybe buying toys for the children or some bicycles for Christmas or going to Montmartre and have a nice little party with (- - -) and tripe and all the rest of it. And maybe I mentioned to you once before, when you happen to be the particular person who furnished the money, you had a hell of a time seeing it being spent on all kind of foolishness. But this was Gurdjieff. And he talked in that way not to be dependent on it but to be dependent on yourself. That whatever your brain is and whatever your feeling is and whatever your capacity is, and to the extent that you have some form of consciousness and conscience, that you start to depend on the level of your being and not be afraid - surely not be afraid of earning a little money because you have to make a living.

So, in that respect you have to keep on thinking because that particular question is very difficult to solve. And it has to be solved in a different way for each person and you must always remember never to criticize someone else. Don't think for someone else that they should or should not do what they have done regarding financial arrangements. You do not know what goes on in the mind and in the heart of some people. You don't know how difficult it is sometimes and out of what, sometimes, certain things are given. And that sometimes a dollar bill is worth much more than twenty-five dependent on the person who gives it and how it is given and of course for what purpose it might be meant. So that kind of criticism is out. Remember.

As far as your other work is concerned; your meetings. Meetings have to be more open for yourself in talking. Group One: exchanges of your own work, arguments, clarifications, daring to talk, saying actually what's on your mind. Don't gild the lily. Whatever criticism you have, you express. Don't think for a moment that I will hear it and that I would like to hear something else. I want the truth. I don't care if there is some trouble about yourself, about disagreements, or about things you don't understand about work, or even the length of certain silences. Leave them on the tape. That is the meeting. The level of the tape and the meeting. I will find out, I will listen. I overload myself a little bit, I know that. By trying to tell people to send me tapes and I will have to cut out a little bit, probably, on my sleep in order to listen to them. Don't

worry about me. It's quite all right. And when I cannot hear it, I will tell you. When I can hear it, and maybe I condense certain things in a few words and sometimes the reaction to any one of your tapes or that from anywhere else maybe that we use it in New York to give an answer. And for that reason I've said all tapes as received by you via Seattle from New York have to be acknowledged in the sense that they are used. They are not sent for you to be copied and then to be sent back and put back in the library. Each tape that comes has to be perused. I don't care who does it. Because if you don't, I don't send tapes any more. So that's the understanding. How you want to solve the problem, I think it's yours.

I think that someone should be responsible for all Monday tapes. To listen to them and make a resume and tell what's in it and report on that at your meeting. Because this index - this subject matter - of the material that is at the present time available in tapes or from meetings, it should be classified enough so that in case of a reference that you need at a meeting, it should be there. Your resume should always be there. Someone should be responsible enough to know what is there and where and how so that you can make reference to something that you say "Yes, I heard this on a tape". Which one? Try to be much more definite about it. Not for your sake. For someone else who maybe at that time wants to know something about what we have talked maybe in New York somewhere, or even here, about the relation between man and woman or between children and the education. Or the realization what is really ABC or what happened to this or that that we know has a certain subject of discussion in one of the tapes. That then you can remember it and then you can refer to it and it has to be ready made for you. And you have to learn to find out how to do it in the best way to have it available, so that you don't have to wait for next week. Either you know it then or you don't know it at all because it is of no use. The difficulty of course that I have when I send the tapes and answer, I try to answer it before your next meeting and sometimes I can't help it because either the mail is not there or I don't have the time, or sometimes your tape is much too - too stupid. It is, you know, sometimes, and I sit and sit and I have to wait. I don't mind the silences but I do mind the long drawn out nonsensical statements. Someone will have to tell you to stop and shut up. When you want to talk about work you talk about work. If you want to talk about Gurdjieff, talk about Gurdjieff. Don't talk about anyone else unless it has a relation to it.

On a Tuesday it is a little different because there is the training school for those who come to Thursday to test what they know. And then to put in words and formulate for new members what is work. Now that's as far as you

go. Surely on Tuesday and definitely not on Thursday is there as I said it before, any criticism of each other. You can disagree about certain ideas and interpretations of them, but then it simply means that your viewpoint is this and someone else's viewpoint is something else. And don't try to settle it by telling the other that he doesn't know what he is talking about. In the end, maybe nobody knows what they are talking about. You still have these ideas every once in a while, and particularly when people get under the influence of some kind of a - being excited, and they think that they know a little bit more at that time because they are a little looser and they make statements which are not really - afterwards even if they themselves would read it, they would not agree with them. So watch out for that. Your Tuesday exchange, put in words what is Work, in order then to meet new people. And you have to have an influx of new people all the time because they drop out.

This applies particularly to Palo Alto. You have a very small group there. It is not worthwhile, unless you get new people there. You may transfer some of them if you want to, but at least you have to have much more because it is not worth even to spend the time and at the present time it's a little bit of convenience that you have a group there so that you don't have to go to Berkeley. But really you have to work much more there.

But as far as Berkeley is concerned and whatever groups you want to have here in San Francisco, you have to have more material in the form of new people, new ideas, new approaches, new arguments, new ways of convincing them. This is the only way by which you will learn and by which you will make affirmation within yourself of the ideas which you believe now to be right. When you are forced to put them in words you will find out how little you really know and sometimes how infantile your formulation happens to be. Talking about work is not so easy. But when it is clear you can, and then use statements that are then correct, and not such blah-blah-blah around it. Otherwise don't talk. Leave it to someone else. There has to be coordination among the people who are a little older to help each other and to fill in when someone else may falter a little. Never criticize in the presence of new people. Never. There has to be that kind of a united front and thrash it out on Thursday. It is not to avoid arguments, but it's quite wrong when you talk about work and someone else is going to deny it, what you just have tried to build up in order to convince some new member.

As far as your other work is concerned, the application of work in your professional life. Try to get your professional life on a good kind of a basis. So that it doesn't require too much of your time. And that you can do it almost

with your tongue in your cheek, unless you have to be particularly devoted to the kind of work you want to do professionally and you have a love for it. Many times it isn't that. It is an economic necessity. If you're not satisfied, don't wait too long in changing. Try to be loose. The fact of us coming out from New York should have indicated to you that there are some people who were perfectly free to give up their job and to take a chance when they come back. And even some of you want to stay here on the West Coast. Again, it indicates a certain freedom which everybody should have, also in his ordinary life. And sometimes of course you are bound and you have obligations you cannot change. You have a good position you don't want to change. All of that are your own considerations. But I say again, do not consider your professional life that important. If you are after respect and publicity and your name in the paper, and all that kind of thing, ok. But that usually costs you much too much time and much too much energy.

The next thing that is in importance, and is more important, is personal relationships. About that you have to be much more honest with each other and not be superficial. When you mean something, say it. You mean it that way, not differently. Avoid gossip. Don't use your time idly. When you talk to each other in a group, it is a group member. It is not just anybody. Even if you are jealous, straighten it out. Make sure that people can understand you. If you don't agree, take the time. Don't let it ride. And I say don't indulge in that what you think and hope and believe, and it is not the truth. This is a group. You can do anything with the outside world without hurting them too much. You can probably be much more selfish. But regarding work and the necessity of cooperating, and understanding each other, it is a group that has to be, not like brothers and sisters, but certainly as coworkers. As something in which you are engaged together because the aim is far away; the aim is not like a profession. The aim is supposed to be lasting and for that you devote your time, your energy, and when you are committed, your part of your life goes in that direction.

So try to remember that whenever you meet each other. And don't allow in your presence gossip to take place. Try to stop it when someone else is wasting their time and your time. You can have opinions about someone else. And, of course, you can have a hell of a time, yourself, in making adjustments. And, of course, in groups as well as anywhere else there will be tendencies of liking and disliking, criticism, negativity, positivity, whatever it is. We are not angels. But don't indulge in it. And don't carry it further than it absolutely has to be. And if there is something you don't understand, have the courage to ask and make sure that that what you consider a fact is actually a fact. It's the only

way by which you can prove to yourself that it has value. And that, this kind of a relationship that you then know for yourself to exist will also extend to those that are close to you. And then, as I say, in the personal relationships there should always be this understanding. If you can work together, when you are that close, wonderful. If you cannot work together with those who are close to you, at least let them be neutral and at least let them not interfere. Fight for that. Because you have a right to wish for yourself and your inner life what you want to do and it should not extend so far that you simply submit because someone else doesn't like you to go to a meeting too often. Whatever you decide with your conscience, that is important for you and if it belongs to your inner life and your development and then you are entitled to do that regardless of any kind of a relationship. It has to be understood that this is correct; that afterwards for certain reasons you will submit to do things that otherwise, perhaps, you wouldn't do. That again is your conscience and no one will criticize you for it. But at least you have to consider it. Don't let it just be in the regular way, as you always have done. Regarding work, it is an important question. It's the most important part of your life.

And that becomes apparent in your private relationships. Take the time to pray. Take the time to be silent. Take the time to stop everything in ordinary life. Come to yourself. If you want to call it meditation, all right. If you want to call it work, if you can at such a quiet time, in a state of that kind of a relaxation in a simple activity, also good. Maybe better. But in any event, do not allow yourself to be caught all the time by the things that you so-called have to do. You don't have to do everything the way you are doing it now. You must know. God requires at times for you to be quiet and to do then as if you are at that time worshipping Him because God is almost, in that sense, like a human being. He wants the acknowledgment that you know He exists. It is strange way of saying it. At the same time, it is that kind of an attitude that you take Him, as it were, into confidence. And that you discuss with Him what kind of time should I spend on this or on that?

So now for the next three months, I say. Maybe by that time I can come back. I hope. You can do a great deal during that period. Contact with Big Sur - it starts to be developed. Contact, partly with Portland, for those who want to, Seattle, may be possible. Although Seattle has the problem of Portland more in detail, I think, than you have. Difficult questions about San Francisco and this place you can meet and for what kind of group? Contact with different people who might come in because, we have had now a little bit of publicity; who might hear about it. Contact with bookstores to find out if *All and Everything* is being bought and by whom. Try to go to stores like East and West or Field's.

Get on the right (terms. And never mind if they also know the Foundation. We are interested in Gurdjieff. And it doesn't make any difference who else is. We wish it if we can and we also would like to get new people out of your different acquaintanceships; out of your professional work. Talk work every once in a while. Don't be ashamed of it.

Why should I say all these things? To bring it back to your mind that there is something to be done. And that I go back with an idea that you will know and that you will remember and that I hope you will work in those different directions and that you can help each other, and that when one fails, that the other will be there. And that when you can help, that you do help. That you really think how to help. And that you do not wish to help because you want to show off. Always be very timid almost in offering but when it's accepted, be exceptionally strong. To that kind of cooperation, your work now from now on until forever - never mind if I come back or not. Keep on working. That's important. It is not dependent, for heaven's sake, not dependent, on my visits to you. Keep on working.

As you now gradually have your coffee and finish your meal - it's not that I want to hurry you. (Laughter) It's true, we have all the time in the world. Tomorrow we start to hurry, but today we are as leisurely and happy as if we are in Paradise. I want to - I would like to - read a few things that I believe you will be interested in. You remember the Prieuré was a castle several centuries old, belonging to Louis XIV and he had it as a house for Madame de Maintenon, at the time. It is a French castle in very good style and beautifully built with an enormously large garden and the house was quite - quite adequate. In this particular garden, towards the back on the right side, Gurdjieff decided to build a so-called study house. The study house was supposed to work and to be used for movements and movement groups. And in the first years of his stay there, in '23 and - '22 and '23 - the start was made on building this fairly large, good spacious, windows all around, and a very good kind of a roof. And inside he hung rugs and some drapery. And deSalzmann was asked to make ornaments and ornaments in paint and symbols. And this took the form, gradually, of certain sayings which were translated in a special kind of a script - based on Persian script - rather between Persian and Arabic. And it was painted by deSalzmann on plastic cloths and they were hung on the ceiling like, you might say, a guirlande from one side to the other. And those sayings became fairly well known for those who could translate them. And for the rest, of course, it remained sometimes nothing else but a nice kind of an ornament. I want to read some of those sayings. There are a few more but this is enough as a gist. They have been translated of course in English, into French, into

German. The German is probably more elaborated than the rest because of the length of the sentences. I also have a slight suspicion that whoever translated them in German added a few more of their own. So this is more pure and I would like to read to you. Can you hear me at the end there? Yeah?

“If you have not a critical mind by nature it is useless staying here.

The worse the conditions of life, the more productive your efforts, if you work conscientiously.

Our object is to strive to be able to be Christians.

This house can be useful only to those who have already realized their nothingness and believe it is possible to change.

The chief means to felicity is to consider externally always, internally never.

Love not art with your feelings.

He who has got rid of the malady ‘tomorrow’ has a chance of achieving what he is here for.

Help him only who strives not to be an idler.

Only conscious suffering is of value.

The energy consumed in conscious work is immediately converted for fresh use. That consumed by passive work is lost forever.

One of the strongest motives for work is the realization that you may die at any moment. But you must first learn to realize this.

To acquire power, you must require it.

Only he who can care for the property of others can really possess his own.

He cannot be just who cannot enter into the point of view of others.

Here one can only direct and create conditions, but not help.

I love him who loves Work.

Judge others by yourself and you will rarely be mistaken.

Consider only what others think of you, not what they say.

Take the understanding of the East and the knowledge of the West and then work.

Judge not by (tales).

If you know what is wrong and do it, you commit a sin difficult to forgive."

You see, they are simple. They are like aphorisms. Sometimes they are a little like proverbs.

I promised last time when I was here that I would bring something from the *Third Series*. I hope the *Third Series* will never be published. It will, I hope, be printed and distributed to those who really need it. But it is not something that should be published for the general public. It is not that kind of material. And although there is very little, comparatively, in existence in English, there is more, as far as I know, at Colonel Renard number six in Paris where the apartment of Gurdjieff is, where there are still some trunks which contain the rest of the *Third Series* in Russian. What we have of the English translation only is in the possession of a few of us. And it is guarded very carefully because it is not the kind of thing that, surely, I do not believe, should be given out. It never will be given out as far as I am concerned. There is the possibility of reading it once in a while to those who really, almost I would say, deserve it, or perhaps need it. But otherwise, it is the kind of material that should be read and read aloud to some people who are entitled to it and who could take it and for whom it may have, at that time, value. And then again it is locked up. And it is not made available and notwithstanding all the different stories which you hear every once in a while that the *Third Series* will be published. I sincerely hope it will never be, as I said. And that it is just gossip. And if it actually is published, I will hold it a sin on the part of the people who are doing it. That they violate whatever the wish was of Gurdjieff. And that they ought to be ashamed of themselves. That if they do do this, that they don't remember and that they don't pay - haven't paid enough attention to what really was his wish. He did not want it published. It was even for the *SecondD Series* that it was problematical to publish it. Only in a very, rather small circle. *All and Everything* as the *First Series* was a book to be published for everybody,

because that was the question mainly of destroying and that wouldn't do any harm. The question of building up as in the *Third Series* is extremely difficult and it has to be done in the way in which it is indicated. And it is not material that should be available for everybody just out of curiosity. Although those who need it, I think they are entitled to it. And those who need it - it has to be judged by those who know about the needs of others. So those are the people who are a little older in work and perhaps have worked, of course, and have perhaps reached a little different - different kind of understanding.

I'm reading you part of the first book. The first book consists of so-called seven lectures of which five have been translated. Gurdjieff calls them lecture-talks. Some of it is descriptions of the period when Orage was in New York and describes then here and there the difficulties that were involved at the period when Orage was there and was at the point of leaving or at least, was, according to himself, at the end of his rope. Because Gurdjieff for some reason or another had cut him off from sending him too much material because Gurdjieff was afraid that Orage became a little bit too intellectual. And there was a summer when Gurdjieff came that this problem came up - in 1930. And that time, I may have mentioned it to you before, the document had to be signed by those who wanted to have something to do with Gurdjieff should not have anything to do with Orage. And the solution of that particular nice little story is interesting, but I will not tell it to you.

But the question is that afterwards it was related and written up in the *Third Series* in the first part. Of that, we have only the five lecture talks. And the other two do not, as far as I know, exist in English. Of the second book we have really nothing. There is a section of the third book which is a little bit known. It is called, of course, in general, the whole series, *Life Is Only Real As I Am*. And it gives a description of certain events in Gurdjieff's life in regard to time; sometimes there is a little more detail in this connection and also meeting with a few people who had given him certain things for himself. Some day I will read out of that. And then there is a section of the fourth book of existence called the Inner and Outer Life of Man, which unfortunately is not complete. It is cut off at the point where he wants to return again to what he has been saying before, although it is very interesting what is there of it. And that is about the totality of the material available from the *Third Series*. So that means that practically the second book and the third book are not in existence for us, as yet. I hope they will be. Someday I hope to go to Paris to see if it can be accomplished because I think it is a necessity for at least a few of us.

Now, this particular part is taken out of one of the lecture talks. It is a little general and there perhaps are some references which you do not know. The material from Gurdjieff direct to us is not very much, as you know, and only in the third - three series. There are lectures which Gurdjieff had given, partly before the war and partly after the war, and the years before he died, which were taken in French and have been translated, part of them. And I have some copies. Also some of that material was published, as you know, by Stanley Nott without really anybody's consent. And it was not really a very good thing on his part to do it. But there always will be some kind of plagiarism somewhere and you cannot prevent it. Whenever we have any reading of the *Third Series*, there are never any note taking and it has to be kept for yourself as something that you know and it is not discussed with anyone outside of this group. I have to rely on that because I have to protect it and it is my conscience that wishes to protect it. So you have to help me. And I have to take your word.

"Unfortunately, nothing that was what expected from this - - -." That is, he was talking at the time of the erection and founding of certain what he called clubs. "In the smallest details foreseen, concrete consequences for the general human welfare could have been realized on account of the event known to all of you, which happened to me eight years ago and which, though many learned and ordinary people and all those who knew me and who heard about it attributed with their usual superficial understanding merely to a motor accident. In reality as I always supposed it from the very beginning, as soon as I recovered sense and as I now am quite convinced, was the last chord of manifestation towards me of that usually accumulating in the common life of people, something, which, as it is mentioned by me in the *Herald of Coming Good*, but firstly noticed by the great, really great king of Judea, Solomon and called "Varnoharna".

Returning to the more detailed description of the facts of that time which is necessary for your understanding of my present explanations, one must say that from the very beginning when in the two properties purchased by me in France called Chateau de Prieuré and Le Paradou, everything was more or less established for the ordinary existence of a great number of people and had been finished in haste, the construction of a special large building which afterwards was known to you under the name of the Study House, I began almost daily for the pupils of the Institute, those that had newly entered here in Europe, as well as those who had come with me from Russia and those who had joined in during my wandering from the Caucasus to Europe when owing to all kinds of political complications it had been impossible not only to

actualize any paragraph of the mentioned program but to settle anywhere permanently, I began to elucidate in a series of lectures in parallel to the previous, that is to say, superficial clearing of partial details which illustrated in their totality the essence of my ideas, to explain already more substantially only that part from the number of twenty-four subdivisions of the general totality of information of my ideas, the assimilation of which is absolutely obligatory to everyone to begin a productive work upon himself.

From the explanations given by me then, I consider indispensable for a better understanding by you of what follows to repeat now some of them.

Among other things I said then that the most important thing for a man who had already cognized with his reason his real significance - that is to say who had cognized his error in the sense of an exaggerated importance of his individuality which represents, according to his own impartial appreciation in a quiet state, almost a complete nullity - is to acquire the ableness to direct, for a determinate time, all his possibilities and all his strengths only for the purpose of constating as many as possible, various, proceeding from his functioning, physical as well as psychic, abnormal facts. That is to say, to exercise what is called self-observation.

It is obligatorily requested to do so chiefly in order that such undesirable facts cognized only by his mind which are yet for his common presence, empty of (self) significance, gradually assimilating with his nature, should begin to crystallize a steady conviction in everything learned. And through that, as it must lawfully proceed, should come forth in his common presence for the possibility of further work upon himself, an energy of great intensiveness, with the help of which is only possible the further work upon himself and which is manifested, by the way, in a persistent striving, to achieve the power, during daytime, in his so to say waking state, for a determinate time, to remember himself.

This is necessary in its turn for the purpose that such a man who has cognized only by his mind the nullity of his individuality and thus decided to struggle consciously with the crystallized forms of his individuality thanks to the unfitting surrounding condition of his preparatory age constated by himself, abnormalities which manifest themselves by all sorts of weaknesses, inertness and so on, could learn as much as possible not to mix with the surrounding conditions and continuing to observe with the simultaneous domination of himself of various, becoming inherent to him, feelings of partiality, his inner and outer manifestations constating thus still more and deeply various, even

according to his own consciousness, abnormal factors existing in great number in his psyche as well as merely in his physical body. All this with the aim to convince himself, already with his whole being, in his negative, even in his own judgment, not worthy for man, properties and not only with his, in the present case, meaning nothing mind, becoming thus again with his whole being a person wishing to work upon himself, and not only as I have already said with his meaning nothing consciousness.

On account of the great importance of that question, I repeat and underline that all this is indispensable in order that in a man working upon himself as it could only lawfully proceed, should arise and accumulate the needed energy for the possibility to continue the work with that intensiveness of striving and power of reaction upon himself which only permits the transmutation of oneself from this nullity into that something which he ought to have been according even to his own good sense. This latter, although rarely, but does manifest itself in each contemporary man, at those moments when the surrounding conditions do not prevent the manifestation of this good sense. That is to say, to be such as a man ought to be, this, as is said, acme of creation and not such as he appears in reality, especially in recent times, namely, as he is in moments of self-sincerity knows himself to be: an automatically perceiving and in everything manifesting himself domestic animal."

I think that's as far as I will read.

You see, there is still a peculiar style, and the sentences of course are too long, and he uses whole sentences in order to describe an adjective. But at the same time, it is some kind of a root language, and you do know what he means. I read it simply because to tell you of his own use of the word self-observation. I'll make a promise again that next time when I come I will read more.

I've been thinking a little bit of how one should end. Although it may end with washing the dishes and cleaning up, I don't mean that. The ending of us together - sitting together and having a certain form of relationship. I first thought that it might be nice to play something of Gurdjieff as music, but I decided against it because it is not really entirely right. You have heard it and it is better to hear it when you are by yourself because it is the kind of music that you should let penetrate. Then I thought of using the harmonium and playing a little bit of that, and also that I discarded because we've had a few of those things and it is not particularly useful to repeat it. There are a few tapes in existence for those who want to hear it. At the time in Seattle I played and on the way to Seattle we did play so there is some music of that kind. And of

course there is always the harmonium of Gurdjieff that now we have in tape form for those who might want it.

So then I finally thought that perhaps since you know a little bit of my music as piano, you haven't heard very much as organ. And as you know probably that I did play a little bit at Seattle when I was not entirely satisfied with the organ because I didn't get the right, the right (Haldoovat), I call it. Attitude, maybe. Or it maybe (was) because the organ was not entirely correct. It was a little bit worn out. There were certain sections in the playing which were correct from the standpoint of the musical quality and they did not have, maybe, that particular sense of reverberation of the bass notes. They belong to a treble part of keyboard, which every once in a while had most beautiful combination of sounds. And sometimes sound like wooden or like a wooden instrument. And I think that some of the parts probably were either wooden or reed parts. They were not metal. And it has that kind of a quality. And I thought since I play this little tape of selecting some of the things out of that that that might be a good way of ending this. I don't want really to say much more because I have such a feeling that I've said already so much and that I now really should tell myself to shut up. When we play this music it is still a different way of telling you something. And maybe you can hear it. I have to assure you that sometimes when I play it was then as if at such a time there was something else that went through me. And that at such a time I have an experience that I really wasn't there and the organ wasn't there, but it just happened to be and then some sounds came out. And sometimes I will have to admit, myself, they are quite lovely. So Jerry, will you try and see. We will try it there, in the back, if it is no good we'll bring it up in front. But let's see first how it sounds.

Of course, it's appropriate after a period like we've had that one says thank you. And then you say, don't mention it. Come again. It has been very lovely for all of us who came and stayed here for a little while. For, your welcome, your hospitality, your ability to open - to be open to the few of us who came. And it is good for us. We've learned, I think, a great deal. We have found out certain things. It's not always easy; it has not been easy, this particular period. A great many things had to be done, sometimes one didn't want to do it. And it has, of course, cost a great deal of energy but it was worthwhile spent and I think that we'll always remember it. And you might say that after this, our little trip back to New York is almost like nothing. But we go tomorrow and someday we'll come back. Someday, maybe you come to New York so that the West, the East Coast. I don't know what we can offer to you,

than only the East Coast you might say. It's also very nice. But we don't do it for that reason, do we?

We want inspiration. We want help. We want to communicate. We want to live. We want to find out. We are still researching a great deal that we have to find out still about ourselves. We don't know, we don't know everything. We don't know anything. Sometimes it looks as if we know less than nothing and it is honest when I say this because one becomes meeker and meeker, knowing so well how difficult all of this is and how much more attention it should really require, and how little we can give it, and how often we are just automatically responding to the different things that happen without any rhyme or reasoning. No intelligence, even. And sometimes no willingness to correct it. And not to criticize ourselves sufficiently so that we are sorry that we behaved unconsciously because we are so used to this kind of behavior on earth and everything has been imprinted on us. And that is really all there is to it because there is no indication - usually there isn't - of something else that exists and only in a very vague kind of a way of what we call spirits. And those who still are engaged in that and perhaps interested, like in many other different things: like horoscopes, like a little bit of cosmology of a certain kind, a little bit of numerology, like sometimes palmistry, like sometimes physiognomy, all the different things that are so-called little bits of sciences and sometimes a little bit charlatanism - all of that is still looked down upon, and it is almost one has to make an excuse to tell people that you really are interested in the possibility of growing, or that you believe that there is some kind of a spirit in man who really could understand things that in an ordinary sense we don't understand.

One thing, never be ashamed of your interest in Gurdjieff. Never. Because those who think that you are a little bit foolish they are stupid themselves; they don't know and they don't know what life means at all. Because they have never seen it and they have never experienced it; they never even dare to go a little deeper than the surface. And from that standpoint they just judge without any particular data for judging; no opinion whatsoever.

If you can come to that conclusion regarding your own work, and if you know that it has a place in your life, so that you know where that place is and you put it in a certain way so that you will not forget it, and at times in the morning that you think of it and you put as an image, in your imagination probably, you put this as work, as a concept, on a little pedestal right in front of you. At your desk, maybe, when you sit and stare a little bit in space and you happen to think about this and that and the other and then, all of a sudden, this little image comes and you put it there in front and you see it and you look at

it. And then you might say, you drink it in - you take it - and it becomes part of you and you say, "Yes, that this little period when we really saw a little bit of each other and we made an attempt to do the right thing; that little period has meant something." And then maybe because of this kind of a thought, and the kind of feeling that could, at such a time, enter into your heart, maybe you will do your ordinary work just a little better. Thank you all for whatever you have given us. It has been very lovely and very beautiful. We go back with pleasure. But we will never forget.

So goodnight everybody.

Those who go back, we meet in Albuquerque. I gave information of what to do when you get there Monday afternoon - the telephone number you should phone in order to see where we will have a meeting. There is in Albuquerque a group of ten or fifteen people, at the present time, and it is my plan to have a little talk with them before we go on. I do not know what will happen with the rest of the trip and where we might stop and whatever. But in any event, we will leave tomorrow. I will suggest from the different places where we are and simply whoever goes in what car to get together and that then for the next couple of days you're on your own and if we meet in Albuquerque then see if we can get together, all of us, at that time. After that, again, I do not know what the plans are. It is not strict at all and it is really left to each person to find out a little bit what they can do and what may be the best for them. Still I believe that every once in a while maybe you can change passengers in order to get a little better acquainted or sometimes you don't want to be assigned to a car and stay there forever and ever and ever.

So good night everybody who stays here. And 'au revoir' to those we will meet in Albuquerque.

Good night, again.

M1190
Radio Interview KRAB Seattle
May 23, 1967

Voice: To conclude our programs this evening we're going to hear first, an interview, followed by a selection of music by Gurdjieff. The interview is with a student of the mystic philosopher. The student, Wilhelm Nyland, is interviewed by Lorenzo Milam.

Nyland: All right?
Milam: Mr. Nyland, I know it's ridiculous to ask you to summarize, uh, how many years of thinking? Fifty, sixty years of thinking and ideas and thoughts?
N. Kind of difficult to say, you know? (laughter)
M. . . . in a few minutes. But, um, I think what you might be helpful to us in is by giving us some ideas of some of your thoughts on current events; some current trends in ideas in experimentation with the mind. Now before we began this program, you were mentioning some of your thoughts about Dr. Timothy Leary - about what's called the psychedelic movement; the experiments with LSD. Do you think that LSD or the use of similar drugs is a good or vital or important way to change the workings of the mind; to improve it?
N. Well, I think it's important. I think that the mind, of course, can be changed because it is affected by the drug. But, I think there are also many dangers involved in it. I think it's a very good chemical to do some experimentation with and that it has a definite effect on the mind; there's no doubt about it. But it has to be a little bit more controlled than it is at the present time. So, it doesn't exclude scientific investigation but I think to simply let it loose and let everybody use it: I think it is much too dangerous.
M. Would you yourself experiment with it?
N. No.
M. Why not?
N. Because I don't need it.
M. Does one have to need it?
N. No. I mean - what is the idea? They call it an enlarging of the consciousness.
M. Mm hmm.
N. And I think there are different ways of enlarging, so-called - that is, making the consciousness, uh . . . function . . . in a different way.
M. Well, give me an example of other ways to do that.
N. By developing it.

M. How does one develop it?

N. Developing by introducing certain elements which it hasn't got at the present time. If one can, for instance - if consciousness at the present time is a subjective ingredient of a human being - if it could function differently and function independently of any of the other, what we call, influences as personality - if it could function in such a way that it would actually record information, particularly about oneself, in an impartial manner, it would start to function differently from the way it is now.

M. Your ideal is to make the mind a computer, then.

N. Well, the idea would be, not a computer necessarily, but only that it could function as a computer, provided there is something else that would be able to guide it. So that it's not the mind on its own. It's the mind becoming an instrument in the service of something else that is, perhaps, a higher form of being.

M. By saying in the way you speak of it makes it into an electronic mechanism; you're idealizing the mechanistic aspects of the mind.

N. Yes, that's right.

M. - and you do that -

N. I think that it should be purer than it is at the present time because it is now subject to interpretation on the part of one's personality.

M. Is your mind subject to those problems?

N. Oh, I think everybody's mind is. (Laughs) Surely.

M. But as you continue to grow, do you continue to try to change this in yourself?

N. Well, I think it can be changed. Let's say it that way. That naturally would have to be based on experience of one's own. And I think it is possible for other people to change it. To make it vibrate in a different rate of vibration.

M. Now, explain that - uh, let's - let's come at it another way. Let's assume that maybe someone listening to this program is at the age of twenty-one or twenty-two. Maybe they've just gotten out of college. Maybe they're seeking some way. They've found a bit of discontent with the life as it's occurred to them now. They've grown up in a standard American family with fairly standard American ideas. Have you got any method or any suggestions for how this person could get out of their traps - if they feel that they are trapped.

N. I think the greatest difficulty is that we continue to fill the mind with a great many data and knowledge which is not really used enough in order to make out of knowledge, understanding. I think understanding is actually - is gained in any event by means of putting whatever knowledge one has into practice. And I think if one can collect data about oneself which are more truthful and not interpreted by whatever the feeling is or whatever one thinks

about it: it would have a purer basis to start from and data that are more absolute and perhaps then more truthful. I think that's important first.

M. I think I suffer from the trouble of not really understanding what you're trying to say because you speak - you don't - you choose not to speak - uh, I want to use the word 'paradigms' or 'epigrams' or rather you want to speak in - in, uh, primarily fairly vague philosophical language.

N. No, the way we - the way we would talk about it is that there is a possibility of the mind as it is functioning at the present time; we'll call it 'subjective' because it belongs to this personality. If there were a possibility for the mind to function in a different way that it could look impartially at that what it observes, then I think it has a function which is different from the present one. And in that particular state it is freer from interpretation as a result of that what I like or dislike or what I would like to change or the criticism that I might have about the things that I observe, particularly about myself. And that it is necessary to introduce an element of impartiality.

M. Do you know of any man in the history of the earth who's ever been truly impartial?

N. No. I think it would be very difficult to judge about it from the outside, you know. Because you don't know what the man actually experienced. I think there are moments for every person in which he is more impartial than at other times.

M. Is there any writer or a thinker who you think of as being, in their writing say, truly impartial?

N. I think that anyone who is trying to find out about, uh, the real value of life, gradually discovers certain facts which for him become incontrovertible. And when they are for him and have an absolute value, they become - they come closer to objective. I think, theoretically speaking, that a fact that is objective should be acceptable to everybody without argument.

M. I must say that the words you speak seem to me to be objective, but that is once again because you choose not to speak from live examples. You choose to speak only with words.

N. I don't think one - I don't think one can really speak in any other way than only by using words which convey a concept. And that the real way of a person who experiences or is in the state in which he could become or be self-conscious will - will show this in the way he manifests.

M. All right, let's start from another direction for a moment; see if this will help. Is there any prophet that you have known of in the history of man's thinking that you really, to you yourself, idolize?

N. Hmm.

M. Mahatma Gandhi or Jesus Christ ...

N. Oh, I think there are several people who have certain things to say which, of course, appeal to one and you consider it more value than other statements. I think that as soon as it has - it's not a question of comparing it, to some extent, because I think that sometimes a personal interpretation may be very valuable; not only for the person but also for someone else who reads about it. So I'm not excluding that kind of knowledge which I think is valuable for a man to live on earth or in this world. I think he should be conversant with what different people have said and then try to form a judgment for himself if it appeals to him in his own life. I think the problem is not so much the study of other people but to see whatever that kind of a study will give to oneself for one's own development.

M. Have you yourself studied at great length the works of Christ?

N. Oh, yes. Of course I'm interested in a variety of different religions.

M. Are you interested - would you call yourself a Christian?

N. Oh, yes.

M. You would.

N. Oh, yeah.

M. Do you see contradiction between, say, the teachings of Christ and the teachings of Buddha?

N. Yeah.

M. You do?

N. I think there are.

M. Is there any way that you can evaluate how someone . . .

N. Yeah, it's again a different question. People who live under the influences of Buddha live mostly in the country where Buddha has lived and their conditions are different from what we have to face here. I think it's very difficult to be a Christian, let's say, in India, or to be a Buddhist here in America.

M. The people who are - are going out and, shall we say, converting the natives, don't think that it's difficult for Christians to exist in Japan or in India.

N. No, and I...

M. And from the works that they've done they seem to be fairly successful.

N. Well, I don't know how successful they are.

M. Do you believe in conversion to Christianity? Do you think this is a valid way of – of . . .

N. No, I wouldn't say off hand that I believe that every person should become a Christian. If that is what you mean.

M. No. But I mean do you think, for instance, uh, the work of the missionaries; don't you think it's a valid...

N. I think there is an essential value in each religion. And it is a question to find out what is this essential value. And then if that appeals to a particular

person; if he is brought up in a surrounding in which he can find that essential value in Christianity or in Buddhism or in whatever, Mohammedanism; whatever he has been brought up with. I think that then he reaches for him what is naturally a conduct of his life.

M. If I'm to react to this few minutes that we have spoken together I would say that you yourself have no beliefs, because what you've said in this time is that every man should judge for himself.

N. No, the question is - what do you call a belief? - the question is if he has a religion I think it has to be apparent in the conduct of his life. The way he lives. If he has principles. If he has character. If he is able to live in accordance with, let's say, the Golden Rule. But if you want to apply now the Ten Commandments to the life of a Christian, I think it is a very difficult - uh, heh, kind of difficult thing to find someone who is living up to those commandments.

M. Well, I mean it's - it's interpretation, isn't it? I mean, do you believe that - that people who are fighting to preserve this country in Vietnam now, say, are living up to the Ten Commandments?

N. No.

M. You don't!

N. Do you?

M. Well, now, wait a minute this is - (laughter) - you.

N. No. I don't think they can; I don't think anyone can.

M. Are you saying, I mean - under what - do you think that by their . . .

N. But you see, you must not mix up these ideas that a person who happens to be in Vietnam - are they there to bring Christianity?

M. No. I think not. I think what they're doing is protecting their country.

N. Yeah, good.

M. And I'm asking you whether on the, say, the commandment 'thou shalt not kill'; are they violating that by what they are doing in Vietnam?

N. You're mixing up now something that is either political or sociological or a necessity, as far as differences of racial qualities of people interfering with the system of a government or the protection of all kind of investments; that you have to - to separate that completely from the way a person has to live in his ordinary life. I think that a person has a private life which is probably his religion and a personal life in relation to those that are quite close to him, and a professional life with which he earns a little money.

M. Mm hmm.

N. Now in connection with that he happens to be a part of a sociological outfit; a government or a country -

M. Mm hmm.

N. - and with that he also has obligations. So now if the law of the country requires him that he has to fight, he has a very hard time where there's a conscience that he doesn't - that he feels that he doesn't want to kill.
M. Have you ever lived in a totalitarian country yourself?
N. No.
M. You haven't. Uh . . . I mean, where does - where does the - you're - you're just saying - what - what - what in effect you're doing is - is creating a system of values which is saying a man must do what he believes.
N. No, he has to have a personal judgment about what he should do. It's not so much a believing; it's the actually doing of it.
M. Then you can believe anything just so long as you do -
N. With - of course
M. - your - you're saying, as your actions are consistent with your beliefs.
N. That's right, it has to be. It has to be. Then one says "oh, a good man." You see? But I don't think that's the ultimate purpose of a man. I think he should live on earth in the best way he possibly can and probably has to adapt himself to the conditions under which he happens to live. But I think that another purpose for man is that he actually has to fulfill something that is, I believe, an obligation for him that he should develop.
M. Would you call yourself an existentialist?
N. Oh, I think so; I think there all kind of names that one could apply. I don't think it matters very much. Because there are all kind of shades, even among the existentialists.
M. Mm hmm.
N. So, where I would I be?
M. I'm trying to find out - I'm trying to find out.
N. I don't think you can pin it down.
M. Well, all right. Take some of the teachings of existentialists. For instance, their view of the eternal, or of death or of dying. Do you accept that? You called yourself a Christian a minute ago.
N. I have to accept death, of course, because everybody dies. The question is: is there also in man a spirit which continues to live?
M. Do you believe there is?
N. Oh, yes.
M. Mm hmm.
N. I don't think there's any doubt, as far as I'm concerned. But it doesn't mean that I want to prove it to someone. You see, I can have an idea that things exist, which for me have value: it doesn't mean that they might have value for someone else. Sometimes I have wished that they would have that same kind of a value: then, you might say, we can get along. But I cannot argue about it. At most, I can explain what is satisfactory to me. But I think that each person

should be left - within certain reasons, of course; within a reasonable kind of a conduct - that he has to do in accordance with whatever his conscience teaches him or tells him to do.

M. You believe that when you die your - some part of your spirit will remain?

N. Oh, yes.

M. In what form?

N. Spiritual. We call it a spirit.

M. But, in where, here? I mean -

N. Oh, yes.

M. - can we think of it as being here?

N. Oh yes, I think so.

M. - In this world?

N. - Because the limitations of man at the present time are limited by his body.

M. Do you believe in Heaven and Hell?

N. No! Not in that sense. (Laughs)

M. Do you believe in a spiritual existence after death?

N. I believe in a continuation after death for the possibility of a man to free himself from bondage. And I think that when he dies he is still bound, but a little less, than he is on earth.

M. Do you believe that it is possible to communicate with these spirits?

N. Yes, I think it has been proven time and time again.

M. Have you done so?

N. No.

M. You have not. Have you tried?

N. No.

M. Why not?

N. Because I have not had that kind of an interest.

M. But if you wanted to be sure; I mean, don't you want to be sure that spirits exist after you die?

N. I think as far as I'm - from my personal experiences are concerned - I am concerned - I - I believe they exist because I have had an experience or several experiences in which - which I can explain only on the basis of, you might call it, guidance, or being in contact.

M. Would you describe one of those experiences?

N. No, simply - if I, let's say, if I go to a clairvoyant or a medium and there are certain things that are being told to me, that I, - that person that the medium doesn't know but nevertheless are facts in my life, then of course I would have belief in them.

M. What - has this happened to you?

N. Oh, yes.
M. It has happened?!
N. Sure, because I'm interested.
M. So you have gone to a clairvoyant.
N. Oh, yes, that I have. I thought you meant that I myself had been in contact with the spiritual world.
M. No, but you were in contact through a medium with the spiritual world?
N. Oh, yes. Sure.
M. Many times? Several times? One time?
N. No. At times.
M. At times. And this is enough to convince you?
N. For me, it is enough. When I get confirmation that it happens to other people, also, it naturally strengthens my own belief. I think there is a tremendous amount of literature on it and verified quite sufficiently that I wouldn't doubt it any more.
M. Well, it's hard to believe, even with the works of Dr. Rhine, that there has been that much confirmation.
N. Oh yes, but there are many more people; not only Rhine.
M. Of course, and there are also many charlatans in the world of spiritualism.
N. Sure, there is everywhere. All kinds of shades among people. What? You think that - heh heh - all scientists are honest? Heh heh heh. Of course not.
M. Umm, I asked you if you had ever been in a totalitarian country because I wanted to get some of your ideas of the philosophy of government. Uh, you - from what you said earlier, you believe that one should do - essentially what you said is one should do just what they believe they should do.
N. I said -
M. - one should (. ..) -
N. I said - I said a little while ago: "within reason."
M. Mm hmm.
N. If I lived in a country where there are certain laws, I become subject to the laws. If I don't like them, I could go to another country or try to find a country which I would like better. But as long as I am here and I belong to this country and I'm a citizen, naturally I'm subject to whatever laws there are. It doesn't mean that I have to like them, but I have to stay within them.
M. It seems that your philosophy - if I can begin to try to make - try to put some stamp on it - is one of passive acceptance of everything.
N. But why would you want to put a stamp on it?
M. Umm.
N. Why do you want to classify a person?
M. I'm - Uhh - wait, I'm asking the questions.

N. Well, I mean there is no particular reason to put a stamp on it. Why not leave a person completely on his own and at liberty to live in accordance with whatever he has as a conscience or as his character?
M. Well, let's come at it another way. I'm trying to understand you because you're a person who has a certain reputation as a spokesman for a certain philosophy. And you have a fair number of admirers to the point where they form groups in certain cities to hear you speak. And I'm trying to understand, uh, what they - or why - why they do that and then to understand from knowing you why they do that.
N. I think several people have certain problems and they would like to have a solution to them. And whenever they can listen to someone who can give them a little bit more clarity about their own problems, I think it would be a reason for them to listen and to see if that what is being said has further value for them to be utilized in their own life.
M. Right.
N. You see, it is exactly the same as if I read a book and I find something in it that I can use. If I want to know how to do this and that and so-forth and I get a technical book, I can acquire a dexterity.
M. Mm hmm.
N. I think to a certain extent when I'm going to a psychologist and he tells me what my past was and what kind of a complex that I have, well then I will be able to do perhaps a little bit more or at least I can understand (my) better - myself. I think this is always the...
M. Well, then you've said it, I mean - the essential philosophy of mid-twentieth century America is really not religious or, uh, sociological, even. It's psychological.
N. No, I think that . . .
M. This is the philosophy of our time....
(Both speak at the same time)
N. No, it may be true, but I think it has be be deepened.
M. . . . Because this is where the answers to most - most of our problems seem to lie.
N. But it has to be deepened. You know? It still has to be -
M. What has to be deepened?
N. For oneself: this kind of a philosophy. Because the question is: are you alone in this world together with a lot of other people? Or do you accept that there are other forces outside of this earth? And then you'll run into higher ethics, let's say, or certainly in some form of religion; particularly when you assume that there are higher forms of being which you have to acknowledge and sometimes respect and sometimes admire and sometimes you can pray to.

This is what I call the deepening. Because that belongs to an inner life of a man.

M. Well, I'm saying that the deepening process comes about, commonly, in this period of time, for an intellectual person, in this country, by going and being psychoanalyzed.

N. Yeah. I think -

M. Or going through a Jungian psychotherapy.

N. Yeah, but I think a lot of people don't want to be psychoanalyzed.

M. They're afraid, of course.

N. Of course. Or they go to their minister or (. . .)

M. That's their weakness, right?

N. I don't know if it's weakness; you go to a person who can help you.

M. Well, we know. I mean, uh uh, the facts are that, uh, for instance in non-directive psychotherapy the results are staggering. People who have what seem to be insoluble problems are helped in about 95% of cases. Given this -

N. Mm hmm

M. - and - and you asked for this - this clarity, in fact – given this, should we not say, then, non-directive therapy is the religion of the mid-twentieth century America?

N. It's good. I don't - ha ha - I don't object to that kind of a definition if that is what you understand by religion. When a person is helped I think it involves much more, as a religion. But if it is psychoanalysis where I'm helped the same way as I go to a doctor when I'm sick physically: that he helps me psychologically, it's fine. But it doesn't mean that that becomes a religion. People are . . .

M. It - it solves all the problems that religion did for the - in the nineteenth or eighteenth century -

N. Oh, I don't think so.

M. You think not.

N. No. I don't think it solves all the problems.

M. I mean you - you have your God, you have your trinity, you have Jung, Freud and Adler - that becomes your trinity.

N. Yeah, but there are a lot of people who don't believe in them. And then you have a different kind of a religion.

M. Well, this is the same problem that Christianity went through around, uh -

N. No, it's - it's all right, I mean I'm not quibbling about it. (Laughs) It's quite all right to call them . . . semi-Gods, let's say.

M. Have you read much of the works of Jung?

N. Well, of course, I had to -

M. You had to . . . what?

N. - study, yes. I'm interested in a variety of different things that I read.
M. I see. Um, I - uh - to me I think that the most fascinating work that Jung does is with dreams-
N. Mm hmm.
M. - uh, and I wonder how you react to the - to the dream - to his interpretation of dreams; to the - the whole concept of the collective unconscious. Do you think this is valid?
N. In general, I think my opinion - it isn't worth very much...
M. Why not?
N. Simply because it is a very personal one.
M. Mm hmm.
N. It - it, uh, is a little bit too much interpretation of certain dreams in accordance with what he thought, as a system that he believed in, including symbolism. And you see a great deal more in dreams then from that standpoint than, perhaps, there is. But I'm not questioning it because I don't know. First place, I don't read much; second place, I'm interested in other people who have sometimes very nice dreams but usually you get a conglomeration of a lot of data that you cannot - you cannot explain. Now, Jung was interested in that and trying to explain it. And I'm not particularly interested in it because I think it is more important to live in one's ordinary life and to see what kind of thoughts you have. You see, in a dream you're a little bit away from being able to handle it. With your thoughts processes, perhaps there is a possibility of guiding them.
M. You resent this?
N. No! Not at all.
M. Do you think one should cultivate one's dreams?
N. I don't know. If one feels like it, yes. (Laughs) You see I come back to that.
M. Right, you did.
N. But because I think it is a personal question entirely. If someone tells me, 'you ought to read Jung' and then I probably will, when I respect the person who tells it to me. But when it's simply a matter of, uh uh, common sense or publicity or certain things that happen to be the vogue, it doesn't mean that I will do it.
M. No, but all right, well le - let's - do you - do you - how do you react specifically to the concept of the collective unconscious?
N. Oh, I think it's there.
M. You think it is there!
N. Oh, yes! I think there is a great deal unconscious!
M. Right, but is it a collective body common to all men?
N. I - No, I think it is quite individual.

M. So - so you don't believe in - specifically in -
N. No. As collective, no. I think that certain thing exist, of course, which are similar in different people. To that extent, you might say, it's collective.
M. Mm hmm. What's the common bond of men, then?
N. Well, in the first place that they have a body.
M. Mm hmm.
N. In the second place, they have something they call their feeling. In the third place, they have something that is their brain.
M. Mm hmm.
N. And then besides that, I think there is something that is quite essentially a person representing his life. Now that is a very difficult definition because, what is life in man? And then that problem: does that kind of life continue to exist after he dies? Or has it been in existence before he was born? I think it is very interesting to see if life, actually, is an eternity or something of an eternal character which temporarily is put in a form which we now call a human being. And therefore if this human being, as a body, happens to die, does life continue to exist? And if so, in what kind of form?
M. You ask it as a question.
N. I believe. You see, that is the question that I think a person should and could ask himself. And I think it is a question that he will try to answer. Because he is interested, of course, in dying. (Laughs) He has to prepare for it (laughs) because it's going to come.
M. Mm hmm.
N. And the question is then: how will he meet his own death?
M. Well, I - I'd say the American way, which seems to be very valid to me, is to ignore death as much as possible; when it comes let it be a surprise so that you don't have to stew about it.
N. Yeah, but people do stew about it. You see, it doesn't help you to say 'don't'. If you happen to be constituted that way, that you worry, it doesn't help you very much to say, 'don't worry'. It is a question between your feeling and your mind. Now, very often there is a conflict between the two. That I would say, 'don't do this and that; don't feel that way' and I know I continue to feel that way. I can bring out all kind of reasons why I shouldn't feel and still I continue to feel. I think this is usually the difficulty for any kind of a man, that he doesn't know exactly what to do because his heart or his feeling tells him to do one thing and his mind tells him to do something else. Yeah, I think if there were a way of alleviating that conflict, it would give a person much more peace - peace of mind.
M. Do you think about dying very much?
N. No. I have.
M. Have you resol - You've resolved for yourself.

N. Yes.
M. There's no fear left in you.
N. None.
M. Well, why do you continue to live, then? I mean if you...
N. Because I have something to do.
M. Why?
N. Why? Because I think that's an obligation.
M. What do you have to do?
N. What I'm doing at the present time.
M. Talking, seeing people,
N. Talking, yes.
M. visiting,
N. Yes.
M. learning?
N. Yes, telling them what I think; what I have profited by, so that they can use it, maybe. I think it's a good aim. It's the same as a doctor.
M. But you're ready to die.
N. Oh yes. Any time.
M. For how long have you been prepared to die?
N. Oh, I think that comes gradual.
M. It does?
N. I think so.
M. Did you have this feeling when you were twenty-five, say?
N. Oh, I doubt it.
M. Only recently?
N. At twenty-five I never thought of death. Very seldom. That is, I had to because my father died; so I had to face death in many different ways because I've seen people die and I've been present to them when they did die. And, of course, when you start to think about it, you can't help it. But you usually want to postpone it because you're too much alive. It's a little morose at that time.
M. Mm hmm.
N. At least it's considered morose. But I think that gradually one changes a little bit the attitude towards it: the more and older you get the more you know that you have to face it and you will be, to some extent, up against it.
M. I think the most telling criticism of dying and death was written by, um, Camus in a play -
N. Mm hmm.
M. - when he described the death of a child during the plague in Algeria.
N. Yeah.

M. And the very death of that child in the hospital was enough to, um, change the thinking of a Christian - of a Catholic Priest - to where he could no longer accept a God who would - who would carry a child through such agony.

N. My question is: is it actually a God who does that? Again, you see, I have to solve that question for yourself. As long as you believe in a personal God who is going to mete out that particular kind of fate to a little child and that then, you might say, that the God kills the child. If one believes that, then naturally he will not accept it so easily. On the other hand, having to accept it as a fact, you might question the existence of that kind of a God. And maybe you have to change your concept of a God. I think we change it all the time dependent on the experiences we have.

M. You think maybe we should - we should change our concept to sort of a - well, I've heard one of my philosophically oriented friends, uh, define God as a sort of a trouble-making bumbler who at times will rain havoc on mankind, almost by accident. He'll look down and He'll say, "Oh, gracious, what have I done? I've knocked off this whole city. Oh, goodness Me!" I mean, that - that's a fairly appealing view of God because that means he's, you know, he's just a - he's human.

N. Yeah. It is kind of, heh he, a way of bringing God down to earth. Heh, I think the limitation is that in one's mind you cannot conceive of something else, unless it is personified. I think that's the whole trouble; it's not that God has to be personified. Because if, on the other hand, you happen to think about questions of infinity or eternal or omnipresent or omniscient, omnipotent - what are those concepts? If that is - those are attributes of a God; if one considers certain life force: should it always be in a form? Or could one actually conceive of something that's eternally existing everywhere and always, even without form. And wouldn't that idea be closer to the existence of an all-seeing God; but again, we say seeing. Because we think He's a person. Of course, He isn't. Infinity never can be a person. You see, heh, you have to change your concept of God. If I cannot conceive of it, I have to change my mind to get to the point where I actually could receive that kind of an impression. And if that is the limitation of man and he still has to admit that something exists as infinity, which would mean non-dimensional and not subject to time, then I can now only conceive of it to the extent that I say it ought to exist, but I cannot experience it. And then I think the problem becomes: how can I change my mind so that I actually could experience that concept of God? And then you're back again to religion, because then the aim of man is to become God. Or at least to have a contact. If you take the mysticism, certainly you want contact with God to be united with that what is the all-pervading Father Endlessness and whatever it may be.

M. Have you existed before? - before this present you?

N. It's a very difficult question. If I ask people who seem to know, of course, they say 'yes'.

M. Mm hmm. But I'm asking you; have you existed before?

N. Well! You bring up this deja-vu! You know the question; do I know I have existed or have I experiences which are similar to that what I think I have had. The answer to that is yes. And it is nothing unusual for my mind to assume that that actually occurs in the form of recurrence of a form of reincarnation. I think scientifically there is no objection to assume it. To the extent that one will say, 'do you know as experience?'; I'm living this life: if I wish to experience former lives or lives hereafter, I have to be completely impartial towards this life. You see what I mean?

M. No.

N. If I - if I can get away from earth and look at earth from an objective standpoint, so that earth becomes a point for me: then it would be possible for me to see in this point the totality of all lives, including my own. And that would mean that the time line that now is history is reduced to one point. It's a question of impartiality and being far enough away from it and still have the ability of perception. Then on that standpoint I can consider that all lives, as being lived by me, and including everybody else, of course, exist at this present moment. Because I'm not subject to the time as I now experience on earth.

M. The interesting word you used there was 'impartiality'.

N. Yes.

M. Because if I'm to say that there's a theme to the answers that you've given me to my various questions, it is a search for impartiality.

N. That's right.

M. And I then want to ask you -

N. You see -

M. I would then want to ask you if - if you really are, I mean, do you feel that you're truly - you're really striving to be impartial in all things. I mean, what about the small irritations of every day life?

N. (Now the question is)- the question is the impartiality of one first has - has to - has to develop the possibility of becoming impartial. I call it objective. Because I - by that definition I simply say that everything that is non-subjective would become objective. Or everything that - if I want to define, I cannot define objectivity; then only in the negation of subjectivity. But also I say that subjectivity belongs to this earth, so that everything outside of this earth of a planetary level, of a solar level or a level of different constellations or even what one would call absolute, certainly is a degree of increased impartiality regarding that where you come from. So it is a question then of freedom; of loosening oneself from the bondage of earth; gradually evolving to the point

where you are free. And that hundred percent impartiality would simply mean something has that kind of a total freedom.

M. Have you reached that point yet?

N. I wouldn't say that because, (laughs) again, that is a personal question. And one cannot say or talk about that. But one can indicate that that would be an aim. But you see it's only half - (radio interference) - because if one actually could reach it, I think the obligation is to be on earth and then to act or to live in accordance with the rules of impartiality. So that again, one participates in ordinary life but this time from a conscious standpoint. Makes it quite different.

M. Mm hmm.

N. And the reason for that is that one must assume that as long as you are still on earth and living and breathing and no accident has happened to one and you haven't died as yet, because the body has not as yet been destroyed, and then there is still that obligation of a man to remain a man. So the real purpose of man on earth is to be able to become harmonious so that he actually could be free and is free and still performs all the duties that are required of him.

VOICE: That was an interview with Willem Nyland, conducted by Lorenzo Milam.

This is KRAB, Seattle.

M1191*
Albuquerque, New Mexico
Group II, III
May 29, 1967

Mr. Nyland: And you have a tape, huh?

Responder: Yes, we have a tape.

Mr. Nyland: And some of you listened to it.

Responder: Yes sir, we've uh . . . we've gone through it . . .

Mr. Nyland: Because I have an impression that you didn't hear everything when you've heard it for the first time. (general laughter) You can try. And there's another tape that I haven't sent yet, because it's one from San Francisco.
How is it, when you get the tape? Is it good?

Responder: Yes.

Mr. Nyland: Helpful?

A few Responders: Yes. Very helpful. Very helpful.

Mr Nyland: Is it? You can stop it and discuss it, and then continue, which is much more that you can do in San Francisco. So there will be more. There will be more tapes. (- - -) Altogether we're sending . . . so far I think we've sent 12 of them from San Francisco and you will get different locations. When they arrive and a few of you have listened to them, then you come here and (inaudible).

All right. N ow; who has been reading Gurdjieff? *All and Everything*, not *In Search of the Miraculous*. Has anyone read *All and Everything*? How far are you?

Responder: One time.

Another Responder: Three times.

Mr. Nyland: 3 times?

Responder: 2 and 3/4.

Mr. Nyland: Ah. Good. And you can read it as if aloud to someone? Good. Well then, let's talk about Work. Who has questions about it?

Because when you know already something about Work, or the ideas of Gurdjieff, or some of the terminology, it is much easier to start from there instead of repeating what we've said already in Santa Fe, you know, and what you will hear again and again on the other tapes, you'll get (sick of it), for several of those tapes from (Denver), like the fourth and fifth, go over and over certain things, people first meeting, or at least again an exposé of the ideas; let's not talk, really.

What is Work? What does one mean when one says, "Work on oneself". And if one knows it, how does one go about it. It leaves out the question entirely, why I want to work, because we assume that now, that there is a definite reason and the motivations may be different for different people of course. But many times there is a desire of finding out what one could accomplish by Work on oneself, so; what is it, and then, how do we do it.

Questioner: Mr. Nyland? Uh, my observation has. . . I've heard it said that you can only try and Observe when you're quiet. In other words when it's not connected with any other activity.

Mr. Nyland: What do you mean? The outside world's quiet, or are you're quiet?

Questioner: When you're quiet. In other words, when you're not involved with something in life, . . . for example, uh . . .

Mr. Nyland: Well, let's assume for a moment that that is a good idea to start with. Do you know why?

Questioner: No

Mr. Nyland: (The idea being) that it is like a suggestion or a rule for Work, one always has to know why one has to do it in that way. Not another. So when you say one has to be quiet, there must be a definite reason for it; it is not

necessarily true. But in any event, when one is less involved it will be more helpful to be able to Observe (the very best). Observation simply is a picture of oneself, or a knowledge of oneself, which one reaches by means of Awareness. And it is not then a question that I think or I feel about myself, but it is something that, that I become Aware of my existence. This would be Work. In that sense now that I say I must be Aware, this Awareness has to be an Objective recording of what I am. And it has only to do, (- - -) with what I am, not with the rest of the world. So Objectivity is only concerned with the possibility for oneself to be Aware, and then if the Awareness can continue, to be Awake. And that what I presuppose is that there is something that Observes and something that ought to be observed.

Now, I want to do this, so that (- - -) that I observe, and whatever now the observer is, that the recording of that is free from all kind of interpretation either mindfully, by thought, or by feeling. So when I say, "I want to be as quiet as possible" in the sense now that I don't want to be involved, it means that the activity that I'm engaged in does not require any particular feeling. Or it should not even require a particular description. Because in both cases, whenever the feeling becomes involved, I start to become emotionally involved with that, and my observation would not be pure, because in all probability I have then a like and a dislike, or I have some kind of emotional (- - -) with that. And as far as the mind is concerned, I try to develop something of a mental quality because I then don't want it to have any interference from any other kind activity. So, for that reason, the more quiet I can be, the less involved I am emotionally, then the less reason there is for my thoughts to have any particular part in that, the better the conditions would be (- - -) to Observe myself.

All right? That is the reason then that I want to have a quiet at times, (in periods). But it does not mean that ultimately that is the only possibility. I only do it in order to create conditions which are most conducive for me so that later on, after I have developed this possibility of becoming observant, and there is then an 'I' that actually can help there, and then I have to test it and is it right in the different conditions of life? Because I cannot live unless I (feel) I will become involved and certainly I will have to use my (mind more).

All right? That you understand.

Questioner: Yes

Mr. Nyland: Now in addition to that, to give it as good a chance as I can, I observe my body, and the manifestations only. You understand that.

Questioner: Yes

Mr. Nyland: Because then when impartiality is involved and also the question of simultaneity, then I want to act (through) anything that has to do with feeling or anything that has to do with the mind, in an ordinary sense. So for that reason I take the behavior forms of my body. Have you tried it?

Questioner: Yes, to some extent.

Mr. Nyland: How, and when; what was it?

Questioner: I tried it, for example when sitting, to come, umm, at least, uh, it's almost a two way thing, to observe, be aware, of my body. Not to think about it. But just to notice, this is my body, I'm here, and there it is now, without any thought about it, just to . . . to sorta be here . . . and know that I have a body . . . without trying to think about it. Without thinking thoughts.

Mr. Nyland: This only would be an Awareness of the existence of yourself, but doing anything. Right?

Questioner: Yes

Mr. Nyland: You sit.

Questioner: Yes.

Mr. Nyland: You become Aware of yourself sitting. Your body exists. Then what; if you can continue then, does the Awareness stay, or do you think?

Questioner: Uh. .. on occasion I've kept trying to do it for, you know -- I don't know, five, ten minutes; but thoughts keep popping in and sometimes I find I could try to really bring it back; I say, "No!" and maybe for a few seconds or so it's back again, then there's a thought and I try to redirect it, you know, thoughts, or, you know . . . I don't, I . . . uh . . . I . . . it's funny you can't really stop a thought and I believe it, I don't even try; not stop it, just to focus again on my body.

Mr. Nyland: Yes, but again, as soon as you say, "I want to focus", you use your ordinary mind for that. And then a great deal of that kind of an attention goes into *that* particular kind of effort and then maybe for half a second or so you will be Aware of yourself and immediately you go over again into your thinking and you will *not* be dealing with what you're supposed to do. You see? So . . . it varies between one or the other, and the 'other' is very short; and that what is ordinary life simply is 99%.

It is not so good to have the body not do anything at all, but only thinking to oneself that it exists is all right, and that can be a moment when you collect and be Aware of yourself. But you don't maintain it.

Can you close your eyes as you sit and remain Aware? In closing your eyes you exclude all kind of external impressions of the sense organs, as much as you possibly can. Then after you have closed your eyes and you move your hand, your arm, or make some movements with your body, can you remain Aware?

So you have to put your body a little bit more in activity because the 'observer' is a little 'I' that becomes observant of the body. When the body is not active, I would almost say the 'I' falls asleep. The 'I' is not interested. It's extremely difficult from the beginning for an 'I' trying to Wake up by itself you might say; or, trying to be fed, and have nothing to feed at all. Because it has to feed on some form, to which 'I', this little 'I' can become Aware. And as soon as that what is sitting quietly, this 'little I' has no interest in that. It cannot keep on saying "if_my body exists", "it exists", "it exists"; it doesn't. It doesn't question it. It records certain facts about myself. And when the fact is there, sitting, and it is repeated, and the continuation of the (circuit), the fact is not recorded.

If you vary it, if you change the facts of that object that is being observed, in doing certain different things in a simple form of activity, the 'I' will remain interested. So, for that reason, don't just do it when you sit; walk! Walk without any particular, sense for walking, without having any motivation for walking than just walking. If you go from a chair, you get up and walk to the door and come back again and sit down, and do it again, do it ten times, but definitely no sense in walking, unless you do it for a definite reason, which is you would like to be Aware of yourself as you walk. So then the body is moving, you see, and then also when you want to be Aware and you close your eyes, you exclude your ordinary (visual eye, then at least when you make movements with your arms or physical body, or you change the expression on

your face, you can become Aware of such movements. And that gives the activity necessary for the maintenance of 'I'.

All right?

Questioner: Yeah.

Mr. Nyland: Who else I saw?

Questioner: Mr. Nyland? My wife and I would go up to the mountains a lot and it is there that we make most of our efforts of Self Observation and I begin, I go up there to work. When I begin to Work I am Aware of myself and my surroundings because I love the place and I like to be there, but I note that I can become so engrossed in what I'm doing that I actually simply fall asleep for 2 or 3 or even 4 hours. Even, uh . . . even work, I like it so much and I just lose myself. What I'm supposed to do (anyway); is that, to try to Awaken more often when I'm working?

Mr. Nyland: No, you have to have a (- - -) first, what really could be the result of this kind of an attempt. But it (also) has to be, that there is something which recalls the little 'I', which remains in existence as long as it's being fed. It is being fed by my wish to be Awake. So, this 'wish' that I have, it is called a subjective one; but I try to create something that starts to function Objectively regarding myself. And, it is being fed, as long as it is there, that is, as long as my wish is there.

Now if my body becomes interested, and my feeling and my mind become interested in work that I have to do, ordinary kind of work, practically all (the events) will go away; at any rate, at that moment, your wish for this 'I' to exist. I all the time have to create this 'I', and since I don't create, it goes; or rather it doesn't function. So you have to see the picture as something that is like this 'little I' existing, separate from the rest of you. And the fact that when you become engaged in your ordinary work and you don't think about it, it simply means that the 'I' doesn't exist. It doesn't exist for you. It only exists when you happen to think about it, and if you change the thought into the wish for Awareness. So even the thought of 'I' is not enough to make 'I' exist. The difference is, of course, that when I think of it, it is still subjective, whereas if I (- - - with the) 'I', then it ought to be Objective. So I try with my mind, or with whatever wish I have, to create something that functions Objectively regarding myself. And then there is a division between this 'I', small as it may be, and 'It' which is myself, functioning in an unconscious way.

The difficulties always (- - -) I'm so much engaged in my ordinary life, that there is not enough energy for the maintenance of 'I'. And for that reason, at once, I say, "Now. 'I' exists", then there is not enough energy going in that direction to keep it growing, and it is at the end, and all of my attention is back in my ordinary life, (until I get to stop again). Then, at that moment, I try to (use) it. And, as I told you, for half a second, or perhaps not even that, and it goes back again to an ordinary (- - -). So you have to keep in mind that there has to be two things: one, the continuation of my subjective (existence); and the other, something very strong, because it's now Objective. There is a division between this 'I' and 'It'.

Let me explain it a little more. The 'I' takes place as a mental function inside of my brain that is here and (- - -) and it is a mental process because it keeps on recording facts about myself. It is like a statement of such facts has to be completely pure, and cannot be interfered with, with any feelings or with any associative thoughts. Now where it takes place in the brain, it doesn't matter. I want only certain facts from the brain that is separated from the rest, and that part that is now the 'I' which I call Objective and the rest is subjective. So you have to see the possibilities in division of attention as a form of energy: one, the extent of the wish; two, the 'I' to exist; and the rest, just taking care of my ordinary life. Now when my ordinary life requires so much energy there is no sense in realizing (my existence). Many, many times there is not even the thought about it. So you have to reduce, when you want to Work, you (- - -) your ordinary life to a minimum so that it does not require as much of you. Because you are really being caught by a reactive, when you get out in the country and you like it, everything that you like and it's a very bad thing (inaudible - a fussy baby) you are reminded of it, you see, and you can't do anything with it.

Questioner: But couldn't . . . Couldn't I now? With this understanding of uh . . . realizing that with a new idea of making a . . . well . . . attempting to create an Objective 'I' while I'm out there (questioner and Mr. Nyland talking over one another, with Mr. Nyland injecting "Yes! Yes!") regardless of all the other, whether I like it or not . . .

Mr. Nyland: (continuing to talk over questioner) You cannot have your life or the work you are going to do usually . . .

Questioner: . . . well, *both* these things I'm holding equally well now.

Mr. Nyland: Good. By association you are reminded that you want to Work. At that time, in that kind of surrounding, you have to exclude, you might say, the (- - -) of the surroundings ,and the loss of energy that goes with it.

Questioner: Yeah, because I can be Awake more . . . (continuing to talk over each other) . . . well, why not like them both equal?

Mr. Nyland: You cannot. You'll find out.

Questioner: You can't?

Mr. Nyland: No. You'll find out if you're honest. You cannot do it here, even. Make up your mind if you want to be Awake when you wash your hands. And that that washing of your hands is in an exact sense a recording Objectively of that what is taking place with your body. As soon as you start you will see; a million other thoughts will come in, and the Awareness is not there.

When you sit. You say, "Now. Let me be Aware of my existence." And you can even use your (ordinary mind) and you move your hand (- - -) (then there will be conversation (- - -) there will require so much, there is no stopping the conversation for this Work.) Try it for yourself, during the rest of the week. How often the thought of wanting to Work comes to you? How long you can (- - -)? And how much (time) you actually will go to a regular existence?

Yes that's right, you close your eyes when you start to Work, and your thoughts are coming and you've lost it.

But keep on trying. You will have a hard time. But you see; you will want to hear what I'm saying. You want to pay attention to it. The wish will be for that, and 'It' will not be able to Wake up. (Pause)

Fine. After you are out in the country (- - -) it will be a better state somehow. It doesn't matter.

Another Questioner: (Inaudible) The problem of Impartiality. Observing 'I', (- - - - -), of what you're up to at that particular moment, this type of thing that I always worry about in my mind; am I really being Impartial or am I emotionally involved?

Mr. Nyland: Take something in ordinary life, that maybe you could be impartial to, but that doesn't require any particular like or dislike.

Questioner: Walking to the office.

Mr. Nyland: Oh no, I don't think so. Many times you have to be careful. (Laughter) As soon as the (thoughts) are engaged in that kind of walking, it requires energy. Your walking requires it, you have to be careful to take (that one) route, you have to watch the (- - -). It is the ordinary life that requires practically all your energy except in a thought every once in a while about it and then, try to convert the thought then (- - - -) into an awareness. That is the difference. No, try it when you tie your shoe. You know? Then you put them on. And if you want to really try, take the shoe off again and then put it on again. It's absolute non-sensical; you can visualize it. But pretty soon you know for a certainty, doing it you surely don't like it, because you've taken your shoe off enough so as to say . . . or not to say "how beautiful it is". You don't have to like anything about it. You don't have to like anything about when you're thinking thoughts when you do this. Only, one can become Aware of one's 'I' (doing) this all the time, and one really can be Aware of that, because it has absolutely nothing to do with what I'm saying, or even what I'm (- - -).

As you sit, and you have your legs like this, and you put your hands like that, or you put your hands here, put your hands there, you put your hand here, as well as you like (about it). I am completely impartial about where my hand is, it can be here, it can be here, it can be somewhere else. As I move my leg, I can put it like this, I put my hand this way or that way, the other way, this way, this hand, this time this way; all the time my body has movement. And 'something' has been Aware of this movement. Completely impartial, so it doesn't take energy.

You see? This is one way to use ordinary movement in which there is no outside influence. The second is, that my ordinary movement, or my ordinary way of behavior, which is to some extent (- - - -). (- - -) my thought in the same way. I could be in my thoughts. That maybe I like my voice for the purpose I use it. And if I start to use my voice in quite a different way (Mr. Nyland demonstrates a much lower tone of voice). The only reason why I would want to do it is not because I want to hear it, but only when I hear it, something in me can be Awake.

So these are the two things: continuation of things that are already habits; the other is to try to become observant to the things that aren't habitual which I now change into another form of (- - -).

You see it is not so (- - -) difficult. So you select those kind of activities for which there is absolutely no reason to have any feeling. That's all (- - -). Take something you've done thousands of times and about which you have no particular (grace), you could say, or that you like in particular, and all the (- - -) you continue to have something, and (- - -) talking in the presence of someone else you have to consider the impression that you make on the other person, and you become involved.

All right?

Many of you are so (- - -) (don't talk to anybody), so you talk to yourself. If you live by yourself, before you go to the office, take off five minutes, talk to yourself. When you open the door; open it, close it, or before you go out, take off your jacket, put it on . . . make all kind of movement with your arms, expression on your face a little bit . . . You know, the five possibilities; movement, gesture, posture, tone of voice, facial expression -- those are five senses that are the kind of means, for anybody that finds it a difficulty in being sincere, or try to use (- - -) certain conditions in which one is (- - -), tensions, muscular tension, many times, (- - - - - -)

Start with these very simple things, not in the midst of words that engage you, or when you have been engaged in something you like; and because you like all of that, for the time being forget it because it is no use. Absolutely no use. And you will catch yourself many times, even when you think to yourself you talk in a certain way, but just imagine an argument you had with someone and you say, (demonstrates higher, fast tense tone) . . . . (- - -) Even if no one is there. Try to see your habitual ways, whenever you want to explain things over and over, after-thoughts; all such things are so relentlessly automatic. So, you make a start with trying to become observant of the behavior of the body and you will have to include everything that you do at any one time. Keep it as simple as you can. There are other things in ordinary life that come in -- nonsense, really -- but you find out and of course you don't want to believe it, because it is much nicer to do it (- - -) with things I like. (I want to.)

Now what are we going to do about all these different (senses), because you have to Work. And now you have to start somewhere. In the first place, not

so easy. I think we have to have a reading group that gets together. Is it difficult to get here from Santa Fe? I assume a few of you are from Santa Fe. How often can you get together? How often can you read together? Once a week? Can you read an hour, and then can you talk? Weekly, as in an exercise. Who will be satisfied? Huh? (- - -) because I see that last time I was in Santa Fe and you have an (office).

Now we really ought to talk this evening about the 'I' and really get something going somehow or other, if you really want to. If you really want to Work, be in earnest about it and then give it a good chance. For six months. You make up your mind, you are going to do something. And we assume that the motivations are pure enough, reasonable enough, that you know why you do it; it is not only curiosity, but it is something because you realize that you have to do something with your life. Because after all, that is the important part. And that has to be based on the fact that you know the way that you are is surely not ideal, and that there are many things that are so completely out of my (freedom); it is idiotic to think that that is a Man and that there are certain things completely not under your control, that you cannot help, that you are in many ways too habitual, in many ways that you are lazy, in many ways that you have no interest whatsoever in any spiritual development of yourself. And you accept then what are the conditions of life, whatever they are, and you make adjustments in life, also that when it rains today there will be sunshine tomorrow.

The motivation for anyone who is interested in Work of course has to be that he knows that something has to be done by himself, and it is not going to be done by anyone else. Your friends won't help you, education won't help you, Mother Nature won't help you, prayer won't help you because you don't know how to pray. And it's up to you to find out, with the help of God, of course; after all, some belief in the spiritual possibility of man, it has to be linked up with the totality of the spiritual world. Once again, it's idiotic to assume that it doesn't exist, because there are more than enough examples in existence to prove it, that also for oneself, (- - -) that there is in one, something that is of that kind of a caliber, different kind of quality, and that that has to grow. Because it is not full grown at all.

It is there, in the beginning, as a seed. And the feeling is limited. And there is no understanding whatsoever, even if having enough contact, that if one assumes that there is a certain form of spiritual life which is superior compared to the existence in material form on Earth, but we do not even know how to get in touch with it. Or how to be open enough to it. That only in that

sense, the prayer, and I don't know how to pray, because I don't know how to be open enough for that. Although I may use the words that "God will take care of us", it doesn't mean that I give up what happens to be in the way (- - -) so that He will not take care of me even if I ask. But as I said, the motivation you know, for yourself, you will find out soon enough when you actually start to become a little bit Aware, and when the fact that you do see a remore truthful, you will know that there is a great deal that depends on you that you don't know, and in the second place there's a lot of the stuff that you do find out; you don't really want to see it because you don't like what you see.

And soon you have to become quite truthful in an absolute sense, you have to know what you are, otherwise there is no beginning. If you wait before for something, the hallucinations, you don't get anywhere because there is no foundation whatsoever, not for some time. The foundation simply will give way and then your house of pride simply falls in the dark.

So, if you want to Work, if you really want to make a Group, or a group of all of you, we'll send you help from New York; we will do what we can to help you but the way to start has to come from you. There's no sense of staying here as a group (- - -). You don't need people in the first place walking around that don't know what they're doing.

If you want to make a real Group, fine; it's wonderful. And I will be very happy if you will. But then you have to start; you have to start with reading in order to get to know a little bit more about the terminology and to know what it is about, and if you read well enough, your acceptance, even from that, (process) simple, very simple way, to try to Wake up to yourselves, like so-called 'Work on yourself', what we just now talked about at length. Try that; what happens. And then if you have senseless thoughts, maybe some of them help you. Maybe you cannot help each other. Make a tape of it. Send it to New York. I'll listen to it and I will send you an answer. So in that sense we can grow together. But it has to be right. . . . If it is not right we have to stop it. At times you talk nonsense, you don't want to talk about Work. I don't spend the time even listening to it. So it's up to you entirely. If you're honestly wishing to Work, by all means go ahead, believe it. There's no doubt about it, in my mind; but when you want to do it, do it right.

Try as a Group to meet at least once a week. Read half an hour. When you sit together, read from one book only. I hope everybody has a copy of *All and Everything*. If not, you have to buy it. There is only one book that you pass from one person to another, each person reads about three or four pages and

then gives it to the next one. The fact that you have to listen means that you have a more (directed) attention. If you read it yourself, as you read it to someone else, then you are following someone else; you are not reading it. You are not reading it with your ear.

Questioner: (on phone) Yes, he is.

Mr. Nyland: Whenever you read and see things with your eyes, you receive information. It is different from the information you get coming with your ear, hearing it. If you hear, you have to be much more attentive because you cannot go over it again and you have to follow the thread of what is being read. So you pass the book from one person to another and after you have gone around, then talk. Talk about what you have read if you want to. But talk about Work, of what sense you have made. Keep a tape of that and send it to me. When you have a tape from New York or from San Francisco or wherever it comes from, listen to it, and if you can, in one session -- it's usually quite long -- it requires attention, you may as well say that one evening you are going to devote to Work. It isn't very much. But at least then, don't think that it has to stop at a certain time. If you really are interested, you will stick to it. And even if it takes an hour, an hour and a half, maybe you can afford to talk a little bit about it: "What was this, in this tape, that I got out of it?" "To what extent can it be helpful for me?", or "What the hell is he talking about?!", and so forth.

Whatever it is, you start. Always be honest about whatever you say about your Work. Don't make it appear that you are better than you are. It is nonsense. "Oh, everybody knows, that it is difficult . . . " And if you cannot be any way without any kind of assist or any kind of hypocrisy, simply say, "I could not do it", this or that, and try to find out why you couldn't. In the nature of this kind of Work, it always means that you have to fight against ordinary (macro) laws and phenomena in this world. Objectivity primarily does not belong to this world. It belongs to a higher world. It belongs to a different form, it is written in a different level of Being. And if one wishes to go there, it is necessary to develop something with which you can go. So that if you could live there, that you have equipment, that if you don't have that, you don't know what to do. If you think you could live on a higher level with the body you have now on Earth, you are quite mistaken.

On a higher level, your body, as Earth, will be destroyed; the same way as that destroys it now. And it is a question what is there of you that could become much more permanent, at least more permanent as far as the Earth is concerned and really develop the potentiality of a heavenly kind, perhaps the

word ‘spiritual’ is as good as any. Because it is a form of living. We can decide that in a group. Not as material at all, but at the same time quite as definite and quite as noticeable inside. That’s clear and as convincing as any other form of matter that we now know about. If I say “I feel”, I know, it is ‘feeling’ I know that exists. If I say “I have intuition”, it is a knowledge that previously, not from my mind, but nevertheless I could bite on it, because an insistence is well enough without a furthering of any other kind of a fact.

And many of these things, it is a question of the feeling toward each other as that of direct expressioning, of liking or of a disliking; in through loving or hatred. All of that I know. I ask that form, fait accompli, that nothing learned; the question, “Have you wasted your development further, for your own satisfaction? What is it that takes place in your heart?” And it is that heart, which is much more adaptive to that possibility of air being considered as a food and it is farther to Earth. That is considered ordinary (- - -) because the same kind of a leverage. And the presence of air, that is serious, that is of a qualitative not necessarily of this Earth, although we can say this; in . . . that the further you will want to go in the development of that, the more you will have to equip yourself with the kind of an instrument that can contain it . . . that can receive it.

And that the reason for Work, is the possibility of developing something that at the present time you don’t have and it is potential. And you have to guide it in the right way, regard everything around is completely animosity. It is an enemy of this Earth as represented by yourself. And your feelings will prevent it because they will not allow in the beginning anything of an Objective kind to exist. So for that reason you have to have definite motivation. You have to have a real wish. And of a great sense to be gained from the acceptance of yourself -- that what you are, and know, that that what you are is completely incomplete. It is very, very small, really. There is a body; although it is 90% of your very existence, and all the different sides, really don’t amount to very much. It is only of value to Work as your servant; and it should be a servant; that what counts — you know that. But you are emotionally entirely a possibility. And that that what is your mind, in thinking about that what is really, of God, or of what you are after of the possibility of your spiritual existence ‘as-if’ one already accepted, “I *know*”, that these kinds of forms of life do exist amongst us and that we wish for them, and try to make a concept, more and more (abstract) from this; but nevertheless completely real. These are the things that count. Your feelings and your mind. Your bodies are finished here, you know that. After a little while you die. And what will stay then in existence. This is your problem.

Where is life? In your body? Or in your emotions? Or in your mind. Or in all three? And then the body dies, life goes out of the body into what? And that is something we like . . . I don't like to talk theoretical about that subject, okay? But it has that motivation for you to want to Work.

And it means that you have to be honest, you have to be serious, you have to know that it requires effort; and if you don't know that, don't start it. Forget about it. Forget about Gurdjieff. There's no sense to do it unless you do it really right; in that case, at least six months, you say, "I will try". And do it valiantly. And see if it helps you. If it doesn't help you, give it up; then you have a reason to give it up, because it is not for you. And quite right. Maybe it isn't. Who knows. That would be the truth of any kind of a religion. Don't hang on simply because it happens to exist.

What is it in your life that counts? And what do you want, in your life, to continue to exist. And it will give you, at the proper time, guidance. After all, that is the whole idea; we know we cannot always do it by ourselves. If we want to go away from Earth as the preparation for death, and that I only will know, when I can completely (separate) this life from me. That doesn't mean a negation of life.

Life is entirely different from death. Death is nothing. It's an existence which does not exist, it's an existence of life. (- - -) Life and death are not opposite. Life is the only thing that counts. Because Life is the only thing that exists. How the rest that we change, what is left, in some form or other? And that when one form dies, so-called 'Life' simply disappears, solidly and the form is not too (titilating) as in former times; it does not mean that life ceases to exist.

So when you have these problems, talk about (stuff). And see where you get, and then if you don't get anywhere, stop it. Gurdjieff calls it, you know, 'higher calm'; Titillation. How does it move you? It can harm you. Don't argue (- - -). Bring back all the time the idea of Work. It's not a coffee clutch. Or a nice fou-fou gathering. Gurdjieff calls it (- - -) Monte Carlo. You know. If you know *All and Everything* you know how he (- - -) on that kind of nonsense. So if it gives you something, fine. Then put it on tape. Send it. You've got an answer; read it. Or if you have a little tape, listen to it. Again talk. Discuss it. Extract from it what you can Exhaust it. Give it all you can that way. And then, literally, see if you can actually apply it.

Unless you apply these ideas, they are no good whatsoever. Theory or feeling, it doesn't help you -- it gives you a little bit of satisfaction; because you (laugh) at it, or you think it's nice, or you have an idea that there is a lot more to it to build understanding. There won't be understanding until your life starts to change; it means we become Aware. And Awake. There is something then; an accomplishment with which you'll have more understanding. And you will be able to understand then, what is really the meaning of what Gurdjieff has been writing about. The meaning of how man should be; and what he is now; the discourse of how he could lose every once in a while certain things that we are attached to, because after all, you have to give it up some time; why not now, while you have the chance to prepare yourself? The question is this, giving up something, don't misunderstand me. I become 'as-if' free. As a man I want to live so that I can be free from the little things which now bind me. And then, as a man, I go back into life, and I mix then in the midst through things that bound me, again as a free man. Don't think that this kind of Work will take you away from ordinary life. It couldn't. And it cannot even live, unless it's mixed in ordinary life.

And now the supplies and materials and energy; the unconscious state will give you the means to become unconscious. Consciousness cannot stand on its own. Consciousness is not in a church, and it is not in an ivory tower. It is not in all the planets of the world. But it is has to be free first, and then it has to return. The meaning of Participation in life means that the Conscious Man returns to an unconscious state, as all people around him, in which then the relationship between him and an unconscious man becomes Conscious because he knows what to do, and what to say, and what to think; and actually, he can ask himself in such a way because of his — I call it his 'flexibility', his ability to 'Be' what he has to be, that then in that sense, as a Conscious man, he will be able to act in accordance with his Conscience.

And of course, as in Consciousness and Conscience, he will have really a worth, to be 'able to Do; a man not only on occasion but 'able to do' and do the right thing in accordance with whatever is required, whatever is impelling him, and whatever his ability is. It has to be within life, and in the midst of life, another (- - -), in the midst of everyone now, listen with us in the relationships which we have with each other. There is no 'withdraw' from this world. Otherwise he's not a Man. He can become a 'sage', he can become a 'yogi', he can become a 'fakir', all of that is part and parcel for a man, physically; but he is not such a Gurdjieff harmonious man, because the harmony he gets from the contact with other people, is all of them (- - -) and the third whole note is in harmony the totality of all notes is struck by his

fellow man that has arrived (- - -). That is the music among each other. That is really 'The Way' a certain core starts which then could become permanent because it's at the core at which everyone participates, where we really love each other on that basis. And then there is the possibility of really doing something. Otherwise we hang together like loose (sand).

The Love of Mankind at a proper age is certainly far away, and at the same time, it is underneath a certain oneself (and don't travel nonsense.) You lose your path all the time. There are all kind of things that you believe are a little bit helpful, and all they amount to is a good little tar on the roof. Because of superstitions and you know it. You are selfish. We know (- - -) simply not interested in living up things; we cannot, because we are too much bound by it. We cannot really wish easily to become Conscious at the expense of that what we have. And so we say, "Oh, be patient and now if I can get it maybe then it will not be too difficult".

I would say that this kind of Work is a preparation for death. Or for dying. Having a business is necessary to use one's life for this possibility, and the reason that we could become partly conscious, as opportunity that I am now, not entirely knowing what might happen after I die and go over into a spiritual world. I'm afraid that that happens anyhow. That you will have to take some kind of a path. That I think that each person has that right, to find out why his life was born. And that perhaps his particular problem is "How can he set us free?" and the responsibility which is laid on man, is really the responsibility for setting his life free -- so it could actually function without (- - -), that he could give it up, and then he would find 'real life'. Whatever your religion is, you can interpret it any way you like.

So why does religion tell you means about conduct. It is application in daily life; it's all right. You can be religious. But I advise you not to mix it up and imply a god; it implies in you 'something' that is of a higher nature, otherwise there is no use trying. It actually is away from the surface of the Earth. Otherwise it will never leave there. So anything that is superficial -- that is, that remains on the surface -- never can be (gone), and it never will be; it is chasing out the things that are completely unconscious, the same as you are, and therefore it is no use. All of that is a relief. Naturally, Mother Nature will keep it here.

So then. Once a week. You have to grow during that time. I think you can; I think you can be honest. I think you can Work. Bring more people. Talk. Really talk, make sense. Take your task. Don't be afraid. Every one of us is

crawling, no one is walking, no one knows what crawling is, on the floor, it's little children regarding Consciousness. No one has a Soul. No one has a complete Kesdjanian body, in the sense of Gurdjieff. You have feelings, sometimes very nice, they're lovely, but not free. You see, our feelings sometimes go over into emotions of a higher quality even in the sense of religion or art. At the same time, we are very much identified with it. That applies to art in any kind of a form. And it all unfortunately applies to any kind of a relation, even in a religious sense toward God. We are not free from ourselves at all.

Why philosophy? Whatever it is that motivates you. Whatever you wish to do. Relationships among each other; friends, acquaintances, professionals. Try regarding your own Conscience. Your culture. Make it finer. Make it more sensitive. Be considerate. Listen to others. Go out of your way, think of them, create with them, give them an opportunity where they can Work. If you believe in Work for yourself, help them. Tell them what is it that applies to you; maybe they can use it. There is a people problem. Albuquerque, Santa Fe. You have to become alive. You have to show it; you know you can show it. Never mind if the road is a little bit difficult. Hold onto it, because it is not easy to do these things. And there will be sometimes disappointment. But don't let it get you down. Let's be sensible. Keep on doing the right thing, not wrong; don't keep on thinking. Open yourselves up to the possibility of becoming Aware. Aware not of self. Awareness simply means that my mind functions in a certain way, recording facts about myself. Recording afterwards, many other kinds of facts, like the feeling or the emotional center. It starts as a mental functioning. All these things will change at first, until it creates for me recorded facts about my attitudes toward other people. It will mean changing sometimes such attitudes towards them because I have more understanding and more love for them. More wish, really. Not to be fussy.

So when you Work, be persistent. Don't give up too easily. You are interested in yourself. You'll find out a lot of things you have always thought of yourself may not be true. Dare to take it. Because it doesn't matter. You are by yourself. You don't have to talk. You have a right to your private life. Don't disclose it unless you want to. There's no need. You can talk about Work without running the risk that you open yourself up too much (- - -) to who might or might not consider yourself to approve. But regarding your own Conscience, there has to be absolute honesty. Even if it is not expressed. It has to be clear. To you. This is me.

When you Work, pick your (cards). Do not allow too many new people to come in at once. You lose yourself too much in trying to convince. So let's convince yourself, and then try to convince your immediate friends, co-workers, members of your group. So life becomes free-er and that you have a little room here. You can support each other in time, and then allow new people to come in and ask questions; and when you do answer, that you do agree among yourselves, and when you cannot agree . . . you should not give anything except based on your own experience. Don't fight it out when someone else is there who doesn't know. You get together until again you agree, or at least you know of each other, what the other means.

So you make a unity of man; of physical, emotional, and intellectual. The one thing in which a man could be united and should be, (in opposite, or a difference), is emotions. In order to reach emotional unity, it has to be absolute. No questions. Regarding one's mind, it does not matter if you don't agree, provided you understand it. Then you will make allowance for the 'self' of someone else; provided again, that you don't go far. Regarding the body, it's only a question of the differences, as well as you know. It can be adjusted. Sometimes, if you don't wish, it can be acknowledged as a difference, but no more than needed. The emotion is . . . is . . . it sees through your life. Love is based on emotions and there is understanding and wish for this kind of unity. And the fact that the highest form of emotion is silence, means that there is no question of talking.

Which you must know, whenever you try to introduce new ideas to someone else, because if it is too argumentative, you miss the point. When it is based on your own experience, you can tell. And let it go, and don't argue. Let them find out and then if they don't, don't try to convince them. For yourself, it is helpful to talk about Work, because you have to formulate it. You'll have a difficult time in the beginning because it will not be clear. Sometimes you think it is clear; I'm sure it is not. But just try it every once in a while. Sometimes for yourself, write up what you know, already. Or that you think you know. Just simply. No more, not much of a long essay. Don't dwell on it too much. The crucial point: What is Work? What is man? What am I? Why do I Work? What do I reach, when I do? What are my obstacles? What is it that is in my way? Why is it that I lose myself? Why is it that I'm lazy? Why is it that even with the wish to Work, I fall asleep?

These kind of things, they become for you, your diary. You can write in it whenever you wish. Whenever -- can I say this -- when it moves you. Whenever you feel that there is a certain clarity that you have reached, you can

put it in words that help you later on, maybe. So read it. And above all, again; honesty. Real. Not only seriousness; (commitment). Truth. This is what you wish. No expectation unless the expectation is exactly the same for everybody. (- - -) is really Objectivity.

If you Work, maybe in September or so I may come back again and maybe I can stay over. If you want to write me, write. Put it on a good enough tape, a little group, it doesn't matter how many. Quality counts. Not the quantity, that doesn't matter at all; it could be 50, or 10. If the ten are real, it's much better than 50. (- - -). There is only one reason when quantity is helpful; it is when for instance, you may need some money. For tapes, postage, (- - -), certain things amongst yourselves. Whatever it may be. Then the others, although sympathetic are not actually Working, could become supporting cells. It is all right, it is a function for them. Maybe that is . . . a little money . . . to help you to maintain . . .

Work has to be maintained. Let me say a few things about that. We try in New York, to keep exactly to that what we remember of Gurdjieff. What we think Gurdjieff meant. How for whatever reason . . . may have been. There are certain people who have known Gurdjieff, have sometimes, we may disagree a little. Because it is not based on the exactness, and the exact language that Gurdjieff requires. And then that way, you might say I am a responsible person for it. And that what we talk about, sense and form, which way I believe -- or rather, what I recall. Or even from that, of what I know, what exists, based . . . from my own experience. It is not always easy, because there are many different kinds of interpretations, and every once in awhile one doesn't always know what is right and what is wrong. And we have to be kind and sometimes wrong. So, as I say . . . the responsibility is I take for that is because I'm convinced that something of this kind has to be done and all I can say is that, "I will do it in the best way that I can do it or I know".

So whatever you get from New York will be tinted with that kind of observation, and whatever other groups exist at the present time, we've started with Gurdjieff, started to go away from New York a little bit. All of that space, characteristic of contact with each other. Like Tuesday next week. And like I said just now, exchanges with different people, (- - -) which then I think has become helpful and we will continue with. And so on that basis you will have contact with us in New York and with other people sometimes and whoever might come with them.

All right, and whoever might come here, maybe they will find you, and maybe that it is already true, maybe they can help you. Maybe I come back here sometime. It depends on you. If you Work, fine. I'll send a task.

You mention names. Who also, who originally was in New York? Walter Chappell. He came from Rochester. He was in my group for a couple of years mostly in Nancy's. He left to go to the West Coast, and settled around here. So those last two or three years he has been away from New York. Walter has experienced many different things, and distant things; at the present time he's not able to see Work the way it ought to be seen. I'm sorry for him that he doesn't. So there are some, and it could have been logical to ask Walter to help in this kind of endeavor of having a group. I would like very much if Walter could have helped like this and I could stay home. But he's not, truly, he cannot be, and not under these kind of conditions, anyone representing the ideas of Gurdjieff. So it will be quite a (mysterious) and for the time being, and I advise it, not to invite him. If there's any concept of Walter, I'll turn you down. Do not introduce him into your group at the present time. It will lead to all kind of nonsensical arguments and half-way and half-baked, ideas. They surely, are not fruitful at all.

There's another thing I want to tell you because you might feel a bit . . . there is of course a Gurdjieff Foundation in New York. You may know about it. So, for six or seven years I was a member of them. It was started originally by some of us who had had contact with Gurdjieff already for quite some time. We all at that time (- - -) of the period that Orage came to New York and all of those; practically all of these . . . well maybe half of them were Orage people, and half were Ouspensky people. We called it the Foundation in New York and I tried to make it work. For whatever the reasons were, in my opinion it didn't work out. There are too much difference of opinion because (- - -) and then there are things that were said. Part of it was people, the group leaders at that time who were trustees; like I was a trustee at the Foundation. They didn't agree with each other, and nothing was done to straighten it out. It became impossible for me to work with it. I'm sorry that I had to leave. But, for my own Conscience, I thought it was necessary to leave. And that was the sole reason I mention it, because maybe we will be here every once in a while and I am, maybe, a black sheep straying away from the herd. If I am a black sheep, I'm very happy about it because a black sheep happens to know a little bit more than the rest. In my opinion, they are not giving you Gurdjieff. They are giving you a little bit of an indication here and there, a couple of words; and a great deal is still Ouspensky; and Ouspensky was, I would almost say, just a

little bit stupid. Gurdjieff was the future. He was a Man. He knew. Ouspensky left him. Too bad.

And so, there are, at the present time -- I'm sorry but it does exist -- a little bit of differences here and there and so someday they will straighten it out; I know that. But for the time being, certain things had to be said. At least (- - -), but they had to be said. And for that reason, I am doing what I am doing now.

I have to clarify, it is great to be here. If you don't hear, it doesn't matter. If you do, you know the real thing.

So let's leave it this way; if you do get a tape, you listen to them, from New York or from elsewhere and send them to the next on the list. Don't keep them too long.When you get them, listen to them as soon as you can, send them off. Don't copy them. The tapes are not yours. You are only allowed to listen to them. The tapes remain mine, my property; I don't want them to be distributed. I don't want them to be published, in any form whatsoever. So, when you receive them, you listen to them; you have that obligation and I will hold you to it. If I find out that you don't, all of you are out of it. You won't get any more tapes.

I hope the tapes have a meaning. I hope that you can imagine, perhaps, how it is. Sometimes they are a little lengthy, sometimes it may be on some subjects that you don't care about. Sometimes you might say they are repetitious. They say the same thing again and again in a different cloak. And maybe that's true. This is also necessary because you will always forget. You will never, never, remember enough. Always will you forget, and all the time you get the reminder that Work is work, and that you have to make such attempts. If you don't make the attempts, you go back to ordinary life and as I said before, the soft or the puny effort is not good at all. And it won't buy you any bread. It won't buy any Kesdjanian bread. It will never give you food for your soul.

So whatever valuation for that kind of a contact, you make up your mind about. And if you get none of that, you honestly, it tells you that it doesn't have any meaning, you must tell me. No one is forcing you to do it. Only you of course. Not even God is forcing you. It's problematical if He exists, for you. That what exists is your god, your name; and you make that God in as good an image as you can. And you endow it then with the desire telling you that if you don't Work, you can make mistakes. I'd like to hear about it. Quite a different

thing from (- - -). God Almighty. God the Omnipotent. (- - -). So when it's your Conscience that forces you, when the experiences in your ordinary life, that makes you think that something has to be answered, that 'I's acceptance you might find yourself with, and that you will honestly want to solve. . . All of that may be enough reason to become interested in these ideas of Objectivity.

But don't do it if you don't want to, to the extent that all the different things that you are still interested in. And if you are, and you want to continue with it, it's all right, provided it makes sense. And if your essence is that, that you are in contact with-- I say now regarding philosophy, or aim in life -- or even sometimes in the direction of exercises (- - -)— see what you get out of it. See if it actually gives you what you need. I am not judge about that. You have to find out for yourself, what you want. And if you will find it in any kind of a direction to give you a little peace of mind. After all, that's all you get. It doesn't matter how you get it. That this peace of mind is similar to being asleep (- - -) because it's easy enough to have peace of mind (- - -) existing in one cell only.

But it belongs to a man, it is all the different things, ambitions, that he has and all this different attitudes and (- - -), the formation of certain 'i's and in the mix, we might call his culture, really then he will remain for himself, unified, uniquely to him. But many then of that kind, that configuration of that kind of a picture, who can walk on Earth, and know and understand in this and dedicate his life to that kind of commitment that you just might be of service, including the final wish, ultimately, to be united with his God, as high as he can make it.

(Inaudible section). So let's say this; I wait for your first tape (- - -). Organize. Make your own. Maybe there are other things that we can talk about. Also from New York; maybe some of you come to New York. Come and look us up, of course. Attend group meetings. Above all, Work. There is a message hanging in New York: All the time (- - -), start with one word: "Work". And it ends with one word at the bottom that says "Work". And all over the place is written, "I Am. Because I know (- - -).

So goodnight, everybody. I have a list of your names, I probably recognize it. If you do make tapes, I would advise you; make a little list of attendance, so write the names if you can. Someone has to be that kind of a recording person. Not too much, even if it is only the name of the person who

speaks (- - -). With a smaller group it is not so important. It will help me a little bit, to identify.

So let's leave it at that. Goodnight, everyone.

* This transcription is very rough because the audio quality of the original tape is very poor. There may be several errors in the transcription.

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